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EDITORIAL

PRESERVE THIS UNION

It ought not to be necessary, in these days of universal re-orientation, to call the attention of a truly evangelical Church to the surpassing importance of the foreign missionary enterprise. Our civilization is bewildered by the swiftly moving shadows of a changing world order, the while men and nations, convulsed by repeating qualms of fear, are walking in dangerous paths of uncertainty. Outraged by the inhumanity and crushed by the unrelenting burdens of ceaseless warfare, the weary masses are crying for peace where there is no peace. Wafted upon the angry billows of political instability and mercilessly beaten upon the huge rocks of economic ruin, the craft of nations, both large and small, are seeking anchor where there is no safety—in the harbor of Fascism, Communism or some other political panacea of doubtful value. O'er all the earth, the progress of mankind seems to have been halted by an impenetrable pall of "the encircling gloom". With feverish pulse, a stricken world awaits the gladsome news of some "kindly light" that shall make "those angel faces smile, which I have loved long since, and lost awhile."

Happily, there is a group of consecrated pilgrims whose members are courageous and fearless enough to sing "songs in the night." It is the valiant host of foreign missionaries. Unique, alike in its motive of unselfish devotion and its record of formidable achievements, the missionary movement has faithfully hoisted the Light of the world for the guidance of all who would follow its gleam. Ever since the Apostle Paul made his memorable missionary journeys into the pagan marts of the Graeco-Roman world, the gospel of Him who is the true Light has been lovingly carried from sea to sea and from shore to distant shore. Long before powerful broadcasting stations were erected at strategic points in all the hemispheres, the Good News was proclaimed from thousands of pulpits in remote and nearby lands. Thus it has been the agelong province of Foreign Missions to bring hope, vision and light to those who are groping in the darkness of ignorance, superstition and sin. It is the only agency in the world that has been willing to traverse expansive ocean waters and trackless desert wastes; to negotiate jagged mountain peaks and treacherous canyon paths; to hazard desolate regions of polar ice and, while fighting, at once, the terrific onslaughts of tropical fever and

the ferociousness of jungle beasts, to endure the depressing rays of an equatorial sun—all for naught but to

"Raise the fallen, cheer the faint,
Heal the sick, and lead the blind."

And so, regardless of the faith or creed which they may represent, the truest picture of an exemplary stewardship to be found in the modern world, is, by all odds, the picture presented by the missionaries on the foreign field. That picture the Church dare not allow to be erased; for, to the same extent to which it fades from the scene of world affairs, the Church itself will sink into oblivion.

A lighthouse, in the midst of a rough and rocky steamer lane, standing as a warning to imperiled voyagers, casts its powerful beam into the night's Plutonian sky. If, haply, the anger of the surf and the pounding of the seas should extinguish the friendly "gleam across the wave," instantly the lighthouse would cease to be a warning and become an added source of danger alike to itself and to all emboldened seafarers. Similarly, a Church, from which the light of missionary endeavor is no longer seen to shine, will constitute at once a menace to the future of its own existence and an obstruction, upon the international scene, which can only help to intensify the prevailing darkness.

Missionary work has been represented as the Church, "The Bride of Christ," wedded to the crying need of the world. Her celebrated outposts of labor in China, Japan and Mesopotamia constitute a lasting tribute to the fidelity with which the Reformed Church in the United States has kept her vow in this respect. At the present time, however, the happiness of this union is being threatened under the crushing weight of a staggering debt. Necessary retrenchments have already been made, but there is danger, if the debt is not materially reduced, that further painful and harmful expedients will have to be invoked. This is what the Board of Foreign Missions, through its present campaign to liquidate its indebtedness, is heroically trying to prevent. The plan of the Board, to find "one hundred friends who will contribute one hundred thousand dollars" to this worthy cause, ought to appeal to all whose wealth has not been irretrievably lost and whose zeal has not been completely flagged by the fury of the raging storm. Family debts are always embarrassing, but they need not lead to a breaking up of the marital bond. The way in which to avoid dis-

solution of these sacred ties is a determination on the part of those deeply concerned to share the load until a better day arrives. This union of the Church of Christ with the need of the world is ordained of God, whereas all financial obligations are purely man-made. Accordingly, every member of the Reformed Church, however large or small his share may be, ought to contribute to the extent of his ability in order that every artificial barrier to the work of foreign missions may once and for all time be removed. "Those whom God hath joined together, let not man put asunder."

—HERMAN J. NAFTZINGER.

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THE COST

Elsewhere in this issue you will find a report of the ways in which the Japan Mission proposes to meet the cut in their budget. Among other things you will find mentioned in their plan is the elimination of a number of missionaries. A letter this morning from Dr. D. B. Schneder, President of the North Japan College, gives the details of the plan by which the College will try to reduce its appropriation forty per cent during 1934. After the statement of these difficult problems, Dr. Schneder says:

"What is hardest on me is what we are passing through this very day. It is voting on each other by secret ballot to decide who is to stay, and who are to constitute the band of 16 Japan missionaries that are to be withdrawn from the field. It is hard. It feels like slaying those whom we have long loved and esteemed. And it is a haphazard way. I myself can not vote very intelligently on people in the evangelistic field or Miyagi College, and many others will have to vote less intelligently than I. And yet no better way could be thought of. We could not discuss each other's cases in open Mission meeting. Nor could each group decide among themselves.

"But we must face it all and go through it in the name of God. This work must not go down, whatever sufferings there may have to be. It is the first foreign mission field of the Reformed Church, consecrated by its early visions and prayers and sacrifices, centering, in the Providence of God, in the largest city of North Japan (one of the educational centers of all Japan), and radiating out its influence over all North Japan, often spoken of as one of the ideal pieces of missionary work to be found anywhere. Our schools, our evangelistic work and our newspaper work constitute the dominant Christian influence of North Japan. And the graduates of our schools are scattered over all Japan."

—A. V. C.

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DEFENDING FOREIGN MISSIONS

In a real sense Foreign Missions needs no defense. But especially since the publication of the Laymen's Report, *Re-thinking Missions*, it is certainly wise for pastors and all Church workers to be fortified with the best sort of statement that can be made concerning the necessity for the Foreign Missionary enterprise in our own day, and the right motives to sustain it.

Some weeks ago, the Editor of the MESSENGER was asked to give to a friend the name of the best brief tract or statement on this subject, and he replied that about the best thing in brief form he had recently seen was an address on "The Present Case for Foreign Missions," which is found in the little book of sermons by Dr. Ernest Fremont Tittle, the brilliant minister of the First M. E. Church of Evanston, Ill. (*A World that Cannot be Shaken*, \$1, Harper and Brothers.) We have seen no reason to change our opinion about the value of that address.

There has just come to our table, however, a most valuable new book entitled, *The Christian Message for the World Today*. (Round Table Press, 203 pages, \$1.50.) This is a study of Christian missions made by a distinguished group, including Drs. E. Stanley Jones, Kenneth S. Latourette, John A. Mackay, Bishop F. J. McConnell, Basil Mathews, Francis P. Miller, William Paton, Henry P. Van Dusen, Luther Allan Weigle, and A. L. Warnshuis, Chairman. This valuable little book is in two parts. The first is headed, *The World Today*, and has chapters on "The Mood of our Generation", "The Growing Faith

of Communism", "The New Religion of Nationalism", and "The World Economic Crisis". The second part is on *The Christian Message*, and has chapters on "The Gospel and our Generation", "Christianity and Other World Religions", "The World Reach of the Christian Faith", "The Purpose of Missions", and "The Motives of Missions". The last chapter, written by Dr. Jones, is singularly rich in practical values. Indeed the volume as a whole gives a clear picture of the greatest task committed to the hands of man, and it proclaims a message which is not only rooted in the imperishable truths taught by our Lord Jesus Christ, but also a message which is thoroughly adequate to meet every need of man in 1934 and all the years to come. As a defender of the Christian program, you will value this book.

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THE "MEANS TEST"

Over two years ago it was finally decided by the Parliament of England that a great many citizens were obtaining relief—popularly called the "dole"—who were not entitled to it. I have often heard a great deal about it when in that country. The situation had been a source of anxiety for years. It was decided to inaugurate a "means test", namely, to have officials appointed who would ascertain throughout the Kingdom the means of applicants for the public funds. The unemployed, some genuine sufferers, and without doubt others, had a big parade and marched on the House of Parliament, in protest. The London police, ever efficient, quietly turned the mob aside, up one street and down another, and the House proceeded to action. The new law went into operation on the 25th of January, 1932. The first year's investigation closed the 4th of February, 1933. The results for the second year are not yet known. The first year's report revealed that of 1,435,654 initial applications for relief, 258,602 were refused, with the statement, "Their needs do not justify relief." From what I can learn there seems to be a great deal of unnecessary relief granted in this country, more in proportion to the population, than in England. While all sufferers should obtain full relief, it would seem as if the net result of equivalent laws in this country will not only save the thrifty middle-class taxpayers much unnecessary expenditure but will assist in preserving the morale and self-respect of many of our people.

—WILLIAM C. ALLEN.

Denver, Colorado

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IN ST. LOUIS

The large and progressive city of St. Louis is the headquarters of the Evangelical Synod of North America, just as Philadelphia is the headquarters of our Reformed Church. It stands to reason that for the pastors and people of our denomination activities in these two cities will be very closely linked in the future. A recent visit, which the Executive Secretary and the President of our Board of Christian Education were privileged to make to the Missouri metropolis, provided an opportunity to enjoy the hospitality of leaders of the Evangelical Synod, which was at once most enjoyable and highly illuminating.

In that city our Evangelical brethren rank second among all the Protestant bodies in the number of members, having about 30 flourishing congregations. There is located the large and modern building of the Eden Publishing House, at 18th St. and Chouteau Ave., which was completed several years ago, and where the various Boards and agencies of the Evangelical Synod have their offices and the various denominational publications are printed and issued. In the attractive suburb of Webster Groves, just a short distance west of the city limits, is the beautiful 20 acre campus of Eden Theological Seminary, under the presidency of Dr. S. D. Press, now in its 84th year of usefulness. This institution, which now has 80 students, is splendidly housed in modern, fire-proof buildings, arranged in a semi-circle around an artistic open court, with sunken garden and fountain in the center. All in all, the setting is magnificent. We had the pleasure of meeting the President and a number of the other members of the faculty, and were delighted with all we saw and heard of them and their work.

We also passed the large and well-fitted Deaconess Hospital of the Evangelical Synod, located in the Southwestern

part of the city, and like the Seminary and Publishing House, it is a great credit to the aggressive leadership of that denomination. Indeed, all these activities surpassed our expectations.

The welcome accorded to us by these good brethren could not have been more gracious. The work entrusted to the Board of Christian Education of our own Church has in the Evangelical Synod been divided among two Boards, the Board of Religious Education and the Board of Publications. A movement is already under way, we are glad to say, to consider the possible coalition of these three Boards in the united Church. We met representatives of these Boards and the staff of workers and were deeply impressed, both by their devotion to their high tasks, their delightfully co-operative spirit, and the encouraging fact that in many ways their work and ours will dove-tail into each other in a mutually helpful fashion. It is probable that a preliminary joint meeting of the Executive Committee of these three Boards will be held early in April to explore the possibilities of a joint conduct of the work in the very near future. As a beginning, it has already been determined to issue a joint Year Book for the united Church for the year 1935.

In the Evangelical Synod, the work is much more fully co-ordinated than ours has been. The Board of Directors, chosen by the General Conference, consisting of four ministers and three elders, exercises a large administrative authority in the interim between the sessions of the General Council of the Church. The General Council has met annually, and the General Conference quadrennially. The President of the denomination, Dr. C. W. Locher, who is also at the head of the Board of Directors and of the General Council, gives his entire time to this leadership; and his charming personality, fine ability and consecration to his task combine to qualify him in an exceptional degree for this sacred trust. In the Evangelical Synod all gifts for benevolence are transmitted to one man, the Treasurer of the Board of Directors, and by him forwarded to the various Boards and agencies.

Fortunately for us, the Board of Directors was holding its monthly meeting during our stay in St. Louis, and we were happy to accept the kind invitation of President Locher and his associates to be their guests at lunch at the Hotel Claridge, where it was possible to foster mutual acquaintance with these men and to learn much of the methods of the executive oversight in the Evangelical Synod.

On the following day, we were the guests of the Executive Committee of the Board of Publications at their annual dinner at the Hotel Statler, at which also the Editors of the English and German Church papers, Dr. J. H. Horstmann, of *The Evangelical Herald*, and Dr. Otto Press, of *Die Friedensbote*, were present. That afternoon we met also in conference with the Executive Committee of their Board of Religious Education, of which Prof. A. Wehrli, of the faculty of Eden Seminary, is President. In the forenoon we had spent several hours with the Board of Publications, of which the Rev. Theo. Haefele, of St. Louis, is President. We found all these brethren to be men with whom it was a real joy to fraternize, and we cannot help but look forward with deepened interest and assurance to the combined work of the Evangelical and Reformed Church, of which we shall so soon be a part, a strong and forward-looking Church of 675,000 communicants, which will be represented in every section of our country and will have foreign mission stations in Japan, China, Iraq, India, and Honduras. Let us be much in prayer during this important year in our ecclesiastical history, that we may be led to make the most of the enlarged opportunities opened to us in this larger fellowship.

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MUSINGS OF THE SAGE

Someone has said that "life begins at forty". If this means the time when results are most patent, it may be true. But really the forming of character begins forty years before one is born. If you wish an efficient and virile character you must begin at least with the grandparents of the child. This shows what moral training does for the young. It reaches forward through the ages and keeps one

in the way he should go. A man is more inclined to walk the straight and narrow way while his mother is living, in order to save her anguish. The influence of the mother goes far beyond the grave.

Life may be "just one thing after another", but a well regulated life always comes from such impulse which is rooted in the ages past, or which emanates from the careful planning of the individual. When no parental influence exists or when one has no particular plan of life in view, the result will be a "dog's life" indeed.

The most successful nation now-a-days must do some planning. This applies to the individual too. Environment has a great deal to do with life. But Napoleon said, "Circumstances? I make them." So if individuals wish success, they too must largely forge their own circumstances. Life, indeed, has its responsibility and in a real sense "has more awe than death." Hence let those at the threshold learn to live well.

—Safed, Jr.

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"INTO ALL THE WORLD"

In this Foreign Mission Number of the MESSENGER it is both timely and interesting to report the publication by The Heidelberg Press of a new study booklet of 92 pages with cover from the fertile pen of Dr. Arthur V. Casse'man, General Secretary of our Board of Foreign Missions. This brief study of the Missionary enterprise of the Christian Church is entitled *Into All the World*. Its five chapters are devoted in turn to the missionary motive, the history of missions, missionary methods, missionary achievements and a study of modern missions, facing the peculiar problems and prospects of today. At the close of each chapter most valuable reference material is given, and the helpful suggestions for a missionary library add greatly to the value of this little book which, we are glad to say, has been approved as Text Material of the new Leadership Training Curriculum of the International Council of Religious Education and is therefore likely to have very extensive circulation and use. The price is 25 cents. It has all been done in the admirable style to which we are accustomed from Dr. Casse'man. It is designed both to evoke thought and to intensify personal enthusiasm for the sacred cause to which it is committed. We cannot help feeling very grateful that one of our own leaders has made so satisfying a contribution in stating the case for Foreign Missions today.

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"A GERM OF INFECTION"

In his admirable address which was broadcast in his own and other lands on New Year's Eve, the Archbishop of Canterbury used these pointed words, which it is not easy to forget: "He who at this present critical time chatters idly about the 'next war' and demands preparation for it, is a germ of infection."

One can scarcely read these words without a sense of desolation that there should be so many poisonous germs apparently eager to do their devilish work at a time like this. Wild and whirling words by men high in authority, even those in State Departments of great Governments, aided and abetted by sinister editorials, appear to be epidemic. Somehow, one expects such outbursts from some of those who are dressed in uniforms, but it is particularly sad when those who are admittedly leaders of thought lend themselves to a propaganda which makes them veritable "germs of infection."

Perhaps the most disheartening recent headline is that which tells us that the Administration at Washington has gone on record in favor of the \$380,000,000 expansion program for increases in the Navy, in addition to the \$227,000,000 now being expended. It means the construction of 102 new ships of war. Perhaps in a reckless orgy of spending, when even the word "billion" becomes commonplace, such a program stands a good chance of adoption, even in a critical hour like this. Such armament expansion in such an hour is not only arrant folly; from a New Testament standpoint it is criminal. It can succeed only if we have become morally as well as materially bankrupt. Is not the Archbishop of Canterbury right in saying that those who "chatter idly about the next war" and "demand preparation for it" are really "germs of infection" in our

modern world? "The cause of peace would be lost utterly," says Ernest Jeffs, "but for the willing and hoping, the working and praying and witnessing, of those who seek peace, not because they want to be safe and comfortable, but because they believe peace to be God's will."

Mr. Richard Washburn Child, well known journalist, said the other day that "Japanese-American war talk is a case of playing with matches by jackass militarists in Japan and jittery Congressmen in this country." He might have added "jittery editors", says the *Philadelphia Record*, in an editorial entitled "Whom the Gods Destroy They First Make Mad." The *Record* goes on to say: "The world is closer to war today than it has been in a long time. The witches' broth of international conflict is brewing. At such a time a grave duty devolves on those entrusted with the dissemination of news and the molding of public opinion. Remembering the way in which newspaper propaganda inflamed us into war with Spain, editors should watch their step. Some of our contemporaries, though they declare themselves eager to preserve peace, wittingly or unwittingly, are paving the way for international strife. War mongers are busy building up an American bogey in Japan and a Japanese bogey in the United States. Similar tactics were used before the World War. *Armament interests co-operate with each other in planting scare stories in the world press.* These facts are spread upon the record; they are not fables of some pacifist's imagination."

We are grateful for this indictment against jingoism and scareheads, but the *Record* to some degree illustrates the danger of the pot calling the kettle black, because it admits that it also "favors preparedness, an adequate army and an adequate navy for national defense." That is exactly what all the wild Congressmen from Mr.

Britten down and the fire-eating editors say they favor; and when we come to investigate what they mean by "adequate", we usually discover that they mean an army and navy stronger and better equipped than any other in the world. That is also what the militarists in other countries want, and it always means war. It is unspeakably sad, 16 years after a war that "killed off some of our best and left some of our worst and sapped the vitality of Western civilization," that the newspaper with the largest circulation in this country, is actually again referring to the "beauties of war". Although no fact has been more clearly demonstrated than the truth that "both sides lose in a modern war", that paper tells its readers that all this is "baloney", and in the face of the giant debts piled up on the so-called "victor nations", the collapse of reparations and the terrific social disturbances in the wake of the last conflict, that paper writes: "The truth is that the winners do win a war, now as always, and that they soak the losers for everything they can get." It is terrible to read in that same journal, the *New York Daily News*, on Jan. 15: "The only medicine available to us, to prolong our decline instead of to bring it on faster, is to build plenty of fighting ships and load them with trained fighting men, for the emergency which is in the making. . . . If we do not make ready for the issue which is being forced on us, consciously or unconsciously, by Japan, we can expect the Decline of the West to become a sudden fall over a cliff—and to become complete a long time before Dr. Spengler's year, 2,000 A. D."

Men who write and say such things certainly deserve to be listed among our most dangerous public enemies. They are themselves a peculiarly insidious sort of these disease germs infecting the body politic.

The Thoughts of Justus Timberline

It's Orthodox to Believe in Goodness

This pastor of mine gets into my stuff a good deal; but don't blame him. I have to talk about somebody's pastor and I don't know another who can stand it as well.

Some of our people complain about his preaching, now and then. And I notice that one of our most orthodox brethren gets most worried about our pastor's theology when we have a sermon on the Good Samaritan, or the strong helping the weak, or the Sermon on the Mount.

That brother can stand any amount of preaching out of the first seven chapters of Romans, but the twelfth chapter is likely to start him smelling for heresy. He enjoys the imprecatory psalms more than he does the story of the alabaster box of ointment.

I know that orthodoxy can be as gracious as heresy, but sometimes it isn't.

I'm strictly orthodox myself, as anybody will tell you. It isn't heresy, after all, to believe in God and heaven at least as much as you believe in the devil and hell.

He's Not Far from the Kingdom

Ebenezer Cowperthwaite of our town has one remedy for all our social ills.

Whether the question before the house is city government, crime, unemployment relief, Church government, education, or the next Rotary-Kiwanis election, Ebenezer has one and only one contribution to make.

He says, "You've got to take the whole thing out of politics." And, of course, he's as right as rain will be in these parts, when and if we get it. His remedy has been prescribed by all sorts of doctors and taken by all sorts of patients.

We have non-partisan boards of education. We have civil service. We have bi-partisan councils and committees and societies. We have people's tickets, citizens' movements, and, in the Church, pretty near every sort of effort to get rid



of politics. And in none of these efforts have we scored complete or permanent success.

I said as much to Ebenezer the other day. He's not entirely lacking in gumption, and he thinks I'm fairly honest in my efforts to think straight, so he came back at me with a question, "It's all so, what you say," he admitted. "We have done a lot of trying to get polities out, and to keep 'em out. But they won't stay licked. What do you say is the reason, Justus?"

Ebenezer is not a Church member, though he would be a valuable addition to any Church. He's one of those men who have already been converted in everything except their theology. So I can talk to him as I can't to some reformers.

I said, "Ebenezer, that word 'polities,' whether you say 'is' or 'are,' has nothing to do with public affairs, the way we use it. It is only another way of describing special favors, or private advantage, to one man or one group, or some other method of grasping at more than fairness to all would allow. It can put on a thousand disguises, but it is always the same, underneath. And until you can do something to change the man, what's the use of changing his mask?"

"Well, Justus," he said, "maybe there isn't any use. And I know where the application of your little sermon comes in."

"You do?" I asked him. "Where?"

"You want me to admit that the thing I should do is to advocate taking the spirit of polities out of people, instead of taking polities out of their affairs."

"That's right," I told him.

"But that's religion, Justus, and I'm no evangelist."

"You could be," I said, "for you have some of the makings, already."

He Who Comes After Me

A brother in our Church has had to give up his Bible class, and a new man has taken over the job.

Somebody will have to speak to the ex-teacher; probably our pastor will draw the assignment. It usually works out that way.

You see, the "ex" is putting out small remarks, rumors—they-say-stuff—about the new man. Nothing you could really call scandal, but full of possibilities.

For the first time he is cultivating a few folks in the class socially, and their talk together nearly always drifts to the subject of his successor. You can imagine the rest. The class has lost half a dozen members. They haven't gone elsewhere; just dropped out.

And, to me, the explanation is almost funny. It may be no more than a case of new broom, but the class attendance is up fifty per cent, offerings are increasing, and the last class social was a big success.

I said to our pastor, when he came to me about it, "Isn't it queer that even a Christian finds it so hard to be glad over what another man does just a little better?"

"Yes, Justus," he said, "it is that old Frenchman's saying turned the other end to: 'There is something about the misfortunes of even our best friends which is not wholly distasteful to us.' There is something about the successes of even our best friends which is not wholly pleasing to us."

"And what can be done about it," I asked.

"I don't exactly know, Justus; maybe I shall find out more in the year after another man comes to be your pastor."

Well, if we have to wait until then for an answer, it will be a long time, that's all.

But I suspect that our pastor has at least part of the answer now; and he's almost sure to get the chance to use it.

Is a Deacon a Beacon?

Henry Salzburger came to me last week with a question.

"Just what is your official standing in the Church, Justus? Are you a deacon, by any chance?"

Well, I am, and I'm not, depending on how you look at it. Some Churches would call me a deacon, some would say I'm an elder, some would say steward, some vestryman, and so on.

So I answered Henry's question with one of my own. "Why do you want to know whether I'm a deacon?"

"O, just for curiosity," he said. "I've found a definition for deacon in a list of schoolboy examination answers, and seemed to me it was one of those true words sometimes spoken by mistake. Here it is."

And he handed me a clipping on which I read, "A deacon is a mass of inflammable material placed in a prominent position to warn the people."

"Why," I said, "the boy was defining a beacon, not a deacon. That's what makes it funny."

"Maybe," said Henry; "but I still think he was describing you!" And he went off with a laugh. But the more I think of it, the less I feel like laughing.

The Law and the Mothers

Things must be pretty dreadful in Russia. I heard yesterday that the law is so strict that a mother could be put in jail for teaching her child the Lord's Prayer.

We are a lot less strict here. We haven't any such law. We don't even put mothers in jail for not teaching their children the Lord's Prayer. If we did, we might have to build a few more jails.

P. S.—Just now a friend tells me that the story about Russia putting mothers in jail for teaching the Lord's Prayer is a fabrication. Children can't be taught, in organized classes, but the law does not interfere with any teaching a mother cares to give her own child at home. My friend tells me, however, that Russian mothers can be put in jail for not taking their children to the clinic and getting help in caring for them. The idea is that the children belong to the state, and the state must protect them from the ignorance of their mothers.

Well, as I say, we are not so strict here. We believe that children belong to their parents, and, except for contagious diseases and such, their care is none of the state's business. All of which still leaves me more or less puzzled.

FOREIGN MISSION MESSAGES

JAPAN, CHINA AND IRAQ SPEAK

WHAT THE MISSIONARIES WRITE TO THE SECRETARY

"There is a glorious prospect for the triumph of the Gospel here in the heart of China, if the Church at home doesn't let us down."

"All of the missionaries are realizing that we are going through very hard times and everybody is, I believe, willing to grin and bear it to the bitter end. If you are planning at some future date to call some of us home, DON'T CALL US. We can't come. We are too busy for such a move."

"The work would hearten anyone, but our hearts are saddened by the suffering that the Board must certainly be enduring these days of grave uncertainty."

"We are just on the ragged edge of things, as we have indicated in previous letters, and are anxiously awaiting the action of the Board regarding the situation. The members of the Mission feel that some further reduction of expenditures is inevitable, but we are not yet sure as to where and how the reduction can be made with the least loss to the work."

"We all feel that something definite must be done very soon. The truth of the matter is that we are in a desperate situation and drastic steps will very soon have to be taken to save us from disaster."

"Our poor Japanese co-workers approach us daily and ask us when their salaries will arrive, and that is a worse feeling for us than if we don't get our own."

"When we begin cutting and delaying payments, our enemies will laugh. There is gossip going the rounds already that the Tohoku Gakuin is on its last legs and will soon fail for want of funds. One of our problems is how, in the face of these conditions, to carry on our work in avoiding the defeatist poison in ourselves as well as unrest among the forces here."

"We are going on with faith and all the judgment we can command, and appreciate the burdens you are all carrying for us."

"We do not wonder whether we are at a hopeless task, for everything denies that; but we wonder that no one looks this way and longs to share the burden and the thrill."

"Our greatest anxiety is not our personal finances. We are troubled about our work. Unless we have rather definite hopes of increased income in the near future, we will have to make some drastic cut in our expenditures very soon. That may mean serious trouble and there may be a real danger of our work going to pieces. This

work here in Japan, our schools and our Churches, has become our very life. We do not want to see it suffer harm. We do not want to see all the efforts of fifty years of hard and faithful work come to naught. This is what we fear might happen if there is no improvement in the financial situation very soon, and this constitutes the basis of our anxiety."

"Another thing which I should like to stress is the size of our whole organization out here. Through the gifts of money and life of the people of the Reformed Church

THE REAL SOLUTION

Some of the most interesting letters which reach the desk of the Secretary of the Board of Foreign Missions are from elderly German folk, who think religiously in their old mother tongue. These letters are almost invariably filled with that lovely, lovable trait which the Germans call "gemutlichkeit," for which we have no adequate English word. One of these letters received just recently is from an elder and Sunday School teacher who has been a member of one of our older western Churches for 30 years and is a constant reader of the "Kirchenzeitung." He says that he has been out of work for three years, but has now been working for the CWA for four weeks. He has read in the "Kirchenzeitung" of the need of the missionaries and their co-workers and sends \$5 for the work of Foreign Missions.

Need more be said?

this work has been helped and encouraged until, through the power coming from these gifts combined with the gradually enlarging life and growth of our schools and Churches through the lives and efforts of those whose native land this is, we find ourselves in the midst of a very extensive and highly active and effective organization. The money which comes from America supplies about two-thirds of the cost of operating this great organization. As you know, we really operate on a very narrow financial margin so that when remittances are delayed the whole organization is affected almost immediately."

"Yesterday a cable came telling of Dr. Bartholomew's death. This news, together with the continued worry about getting

the teachers paid, put father to bed today. These bad times are hardest on the old people, it seems to me. They see the dearest projects of their lives doomed to apparent failure, and they cannot know if they will live to see new life rise from the ashes. Yet there is no doubt that it will rise, but how difficult to face the chaotic interim."

"Your final paragraph about the financial situation made good reading. You were perfectly right in saying that we can't go on this way. A crash of some kind is impending and it will be on us before the new year is many days old unless adequate remittances are forthcoming. Strange as it may seem to say it, the encouraging remark in your letter was that the Board was likely to take some drastic action during the November meeting. You will find us ready and willing to face the surgeon's knife in order to save that which can be saved."

And one of our Chinese leaders writes: "I read so much about the economic depression in your land and I am thankful for the fact that you have been able to keep your foreign missions going in spite of that situation. I wish we knew more about your efforts so we Chinese leaders would be called upon to make the most of ourselves. We are faced with worse things in this country. There is spiritual depression in every phase of our national life. Thank God a revival is rapidly making itself felt in the heart of our Church."

HOW WILL A FORTY PER CENT CUT AFFECT OUR COLLEGES IN JAPAN?

By Dr. Allen K. Faust

The members of the Reformed Church have been apprised of the fact that our Board of Foreign Missions was compelled to make a cut of forty per cent on the budgets of the different mission fields. If this would merely mean that in 1934 sixty per cent of the work could be carried on effectively, the situation would be one of great anxiety but not necessarily one involving total ruination.

I cannot speak authoritatively about all the work of our Board; but in the work of Miyagi College and North Japan College I have had thirty years of experience, and I feel that I know definitely that a forty per cent cut will have a destructive effect on these two great Christian institutions.

Both of these colleges are recognized by the Japanese Imperial Department of Edu-

cation. This means that their graduates can get, without further examination, life certificates for teaching in any of the high schools of the nation. This is a privilege exceedingly difficult to secure in Japan, even more so than is the case in America. Indeed, to secure and retain this standing, these institutions had to enter into a contract with the government to the effect that:

Certain branches be taught a specified number of hours in a year.

The equipment must satisfy the government requirements.

The professors must hold the proper grade of certificates.

The final examination questions and answers must be sent to the Department of Education.

The financial income and standing must be adequate.

The requirements are reasonable, but I feel convinced that forty per cent of the budget cannot be cut off at one stroke and these requirements still be fulfilled. I fear with a dreadful fear that it would mean the loss of the licensure privilege and the permanent loss of this great advantage to these two colleges. Why the permanent loss? First, because we would have broken the contract; second, Japan, very likely, feels less willing now than heretofore to extend this exceptional privilege to foreign (mission) schools, especially to nations whose home governments are chary in extending privileges to Japanese people living in those countries.

I appeal with uttermost earnestness to those members of our Reformed Church whom God has specially blessed with means, to come to the rescue of this work of the Lord. I feel that the Reformed Church has never done any nobler Christian work than is done by these two educational institutions. They now stand on a dangerous brink. Who will make special gifts to keep them and the evangelistic work from going down?

MIYAGI COLLEGE CARRIES ON

An interesting letter from the "Office of the President" but written by his wife,

Bess M. Kriete

School started on Sept 11, and here we are well along in November. There have been a number of student recitals, and two weeks ago, a very good faculty recital in the chapel, and four new students came into the Music Course because of it. Field Day was held on Oct. 27. The day was perfect and everything went off splendidly.

Early in October the Y. W. C. A. of the Baptist Girls' School and our Y., held their annual conference here at our school. Miss Ishikawa of the Tokyo Y., was our speaker, and she was very much impressed by the spirit of friendliness and co-operation between the two schools, and also by the

A HAPPY OCCASION

Extract from letter of Carl S. Sipple, Sendai, Japan, Dec. 10, 1933.

This morning 19 students, all boys of our Middle School of North Japan College, I think, were baptized during the Church service. You can realize what joy it gives those who are Christians to witness an event of this nature. This is the second large group to be baptized in a short time. I understand that some students of higher schools will be baptized soon.

way the girls carried out the idea of the conference. She was so much impressed that two weeks later she brought Miss Marianne Mills, World Secretary of Girls' Work and Religious Education of the Y., to Sendai for a three days' visit with the girls of the two schools. We had conferences, discussions, and she talked to the student bodies, and on Sunday evening at our Dormitory Vesper service she showed us lantern slides of groups of Y girls all over the world. I believe it was because she brought all the different national groups so close to us, that our Week of Prayer Meetings were so successful this last week. Miss Mills was our guest while she was in Sendai, and I'm sure I don't know who got the most inspiration from her visit—the girls or we.

There were some interesting reports of discussion groups given at the close of our first conference, and I'm going to pass two on to you. The first was given by one of the Bible Course girls, whose class had the subject "The Modern World and Christianity" and she said this: "In our country as well as other parts of the world, people are in hard times. In political and commercial circles, and the world of thought and religion, everything is disturbed and troubled, and we hear the groans of millions of people, all asking for LIGHT! And whether they know it or not, the light for which they are seeking, is the very light and love of Jesus Christ, that leads us into the Kingdom of God. We believe this is true, and we are praying that those who are thus seeking may find. The fields which need our evangelistic work are spread out in front of each one of us, but we cannot see, because of indifference. 'Stand up, Christians' we cannot help crying out. More than 60 years have passed since Christianity came into Japan. So its history is not very long, and people are still without understanding, but through 3,000 years we Japanese have received religious training, which was God's merciful plan and preparation to bring us to Christ. When Christianity, the religion of the

resurrection, shall have spread over all parts of Japan, people will live without any struggle, in peace. We look forward to this day, and pray earnestly for it."

Another report was given by one of the little second year students of the high school, and I think it is worth while because it records the ideas of these girls who for the first time have seriously considered the meaning of a Christian attitude towards their associates and people in general: "For the first time we heard that we should pray for the girls who hate us, and whom we dislike, and we felt very much ashamed when we remembered how we had treated others. We must not divide our acquaintances into those whom we like and those we dislike, but must do as Jesus did, and be kind to all alike, trying to share their troubles and joys. For the first time in our lives we really thought of suffering people, and the orphans and the destitute; those who work from morning to night in dark places that we may have comforts. We saw all this in our imagination, and we want to help where we can. No matter how small or unimportant we are there is something we can do, and we decided to begin right now."

In two weeks we will have the annual Literary and everybody is busy with preparations; the Social Hall covered with scenery in process of being painted; the carpenter caretaker has an improvised shop in front of the high school building, where he is producing most clever creations, and it all promises a fine program. I hope to have a full account of it for you after it has happened. Our special evangelistic meetings will be on Thanksgiving Day and the day following, and we are so very fortunate as to be able to have Miss Michi Kawai as our speaker. Then on Dec. 2, we are having an artists' recital with a cellist and pianist from Tokyo, and we shall have the chapel more than filled.

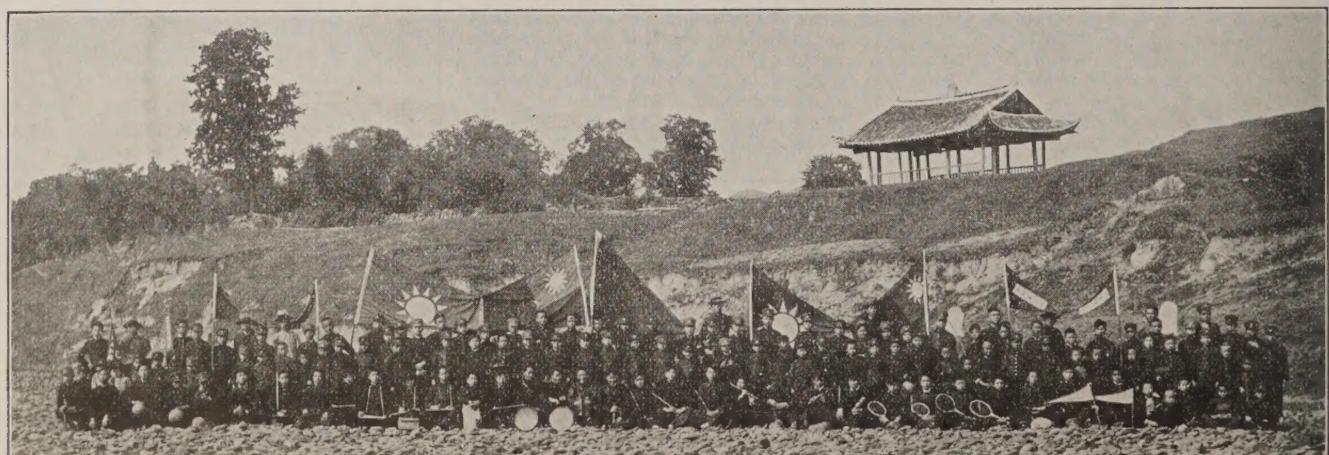
Christmas preparations will begin, so you can see how much we have to keep us happy and busy. If only this awful burden of worry about whether we shall be able to continue or not could be lifted! We hope for the best, and know you are doing all you can for us.

A CONCERT AT WAKAMATSU

By the Rev. M. J. Englemann
Wakamatsu, Japan

All the Wakamatsu Church people, especially the young men, were bustling with excitement. It was the night for which the young men had been preparing for almost three weeks, meeting at our home almost every day and distributing posters and programs in the city and outlying towns.

The soloists from Sendai had come for this Saturday evening concert. At about 7 o'clock an anxious phone call came from



STUDENT BODY OF EASTVIEW BOYS' SCHOOL, SHENCHOW, CHINA

This picture includes the Lower Primary School, four years; the Higher Primary School, two years; and the Junior Middle School, four years. The entire student body numbers about one hundred and forty-five. This picture was taken on a picnic a few miles west of Shenchow.

the city auditorium, where most of the people had already gathered and were waiting for the concert. Our answer was that both Miss Peterson and Mr. LeGalley were ready but that the two young Japanese lady teachers, Misses Yokoyama and Matsuo, were not quite ready to leave. In the afternoon the party had been visiting the lacquer shops for which Wakamatsu is famous, so dinner and dressing were hurried. However, Japanese dress-kimonos, with their beautiful sashes and numerous knots that must be tied properly, cannot be put on in a few minutes. Then, too, this was their first stay in a foreign house and arrangements were strange and amusing to them.

At the auditorium 700 or more people were waiting for this musical treat. Leading officials, business and professional people, numerous school teachers, 200 or 300 high school pupils and even mothers with babies strapped on their backs, were there. In the front of the hall, mats were spread out for those who wished to sit on the floor. Back of these and in the balcony were benches. Miss Yokoyama sang Japanese folk-songs with such charming simplicity that the audience was not satisfied until she repeated some of them. Miss Peterson, the head of the Vocal Department of Miyagi College, thrilled the audience with her powerful, dramatic-soprano voice which she used effectively. The group of songs sung in Norwegian was a special treat. Mr. Charles LeGalley, of North Japan College, who will be remembered as the baritone soloist with the Heidelberg College Glee Club a few years ago, was a valuable addition to the program of the Miyagi College teachers. His singing in the low ranges was especially appreciated, since good baritone voices are uncommon in Japan. A great deal of credit goes to Miss Matsuo who played the piano accompaniments from the beginning to the end of the two-hour program. Her brilliant playing in the "Prologue from Pagliacci" particularly delighted the listeners.

Miyagi College teachers and Mr. LeGalley did a great service not only for Wakamatsu musical education, but advertised Christian schools and gave Wakamatsu Christians new contacts for Christian work. At the crowded Church service on the following morning, a quartet number and solo by Miss Peterson were warmly appreciated. Because of this concert, the young men's organization of the Church has gained a new confidence in its ability. Everyone had said, "Musical concerts are always failures in Wakamatsu." But with the daring of youth, they undertook what from the beginning promised to be a financial failure, and made a success of it.

A HEARTENING LETTER FROM CHINA

Dear Friends:

Your little China Mission is beginning to be cheerful. This year at our Annual Mission Meeting, instead of the aloneness of last year, there was a distinct feeling of warmth and hope. Just two days before we met, a cable came saying that Mrs. E. A. Beck and Mr. John Beck were on their way and then a day or two after the meeting began there came another cable stating that Miss Helen Brown would be starting in September. These were enough to lighten the atmosphere and to make us all feel a sense of encouragement even though we knew the obstacles that had to be overcome in making arrangements for these people to come and the uncertainties of the future for us all. And now we look forward to the coming of Miss Mary Myers early in the new year. Surely we have a great deal to be thankful for. It is a rare mission that can show growth in the number of its American workers in these times. To our Board and to our Church and its individual members our heartiest praise and thanks are due.

Then we have had another year of the depression, with its effects upon all Amer-



THE FARMERS' GOSPEL SCHOOL HELD IN THE CHURCH AT SAKATA, JAPAN

Mr. Chiba, of Tsuruoka, is lecturing. Rev. Mr. Miura is at the extreme right. Mr. Murakami, Christian rice expert, is seated, paper in hand, at the opposite end of the group.

icans and especially upon their relationship to the missionary undertakings of their Churches. It has seemed a time when indeed the needs at home must be met first. It is only as time and understanding break down the impression that national limitations have anything to do with the limits of human interest and sympathy, that a crisis of this sort can especially affect international movements. In the case of individual groups and persons, the depression has only served to prove the fact that there is no boundary to real sympathy and understanding. To all those who have carried on in such times certainly the highest praise is due.

On our China field there has passed a year of peace and of full service and the reward it brings. We have been fortunate in having no real trouble, politically, except one scare of Communist invasion which sent the members of the Yochow station away for a week. The work, except as affected by this short period, has been uninterrupted.

Shenchow Station has been working under its usual handicap of shortage of workers. Rev. and Mrs. Snyder's absence on furlough and Rev. Ward Hartman's not returning have resulted in the tripling of Rev. T. F. Hilgeman's work. The return to America of Rev. Mr. Bucher in June added further duties to Mr. Hilgeman's far too heavy schedule. But reports come that he has carried them well and along with them is mastering the language with unusual ability. Mrs. Hilgeman carried the nursing responsibilities until the return of Miss Zierdt, since which time plans have been high for the reopening of the Abounding Grace Hospital. It is good news, indeed, that they have secured a Chinese doctor, Dr. Ma, who promises to handle their situation. Rev. Mr. Bucher served out his full year and is enjoying a long deserved and anticipated furlough with his family. Miss Flatter, after being loaned one year to Shenchow during the absence of Mrs. Snyder, rendering splendid service there, has returned to Yochow. With Mr. and Mrs. Snyder back, Mr. Hilgeman has prospects of the lightening of his load and the Chen Teh Girls' School again has Mrs. Snyder with it. From the Shenchow field come most encouraging reports of the evangelistic work through Miss Weil. In a recent letter she tells of outstations visited en route home from Mission meeting—a warm welcome everywhere and earnest attention on every hand. Surely there is nothing to discourage and everything to

encourage in the growth of the work throughout the Shenchow field.

The work of Yochow Station has been handicapped in the illness of Rev. E. A. Beck, which interrupted his full-time service at Huping during the year and came to a climax when he finally went to Shanghai for an operation in the spring. We rejoice in his much improved condition now and in the fact that Mrs. Beck is with him, both for what it means to him and for the work at Huping. Mrs. Hoy was also ill during the winter but recovered so as to be able to carry her work through the year. This fall the doctor is not allowing her to continue her schedule of work, but we have the encouragement of her experience and her presence here with us in Yochow City. She means much to us as our "Mother Hoy," living graciously and courageously with us. Rev. and Mrs. Karl Beck have rendered their usual more than full-time service. He is pastor of the Huping congregation and heads up the religious work in the school, as well as the full schedule of teaching and many extras, and she is teacher of two grades in her own home, giving time and effort to the women's work as well. The enrollment in the Huping Boys' Middle School is unexpectedly large this fall as the new plan of rural, normal work is being put into operation. This is really facing the facts and trying to meet China's need; and even should there be difficulties in the way, the end justifies great effort.

The evangelistic work in the Yochow field has been especially encouraging, in the growth of Christian groups and especially in the spread of community work as typified by the people's schools. These night schools have become particularly popular and in the case of Evangelist Mei sixteen were organized in one district, Tao-lin. Results in the catechetical classes and religious education classes in Ziemen Memorial Girls' School and the Ling Nan Boys' School have been most encouraging. The women of the Yochow Church have been running a little half-day school for teenage girls and women, and whereas the enrollment last year was rather small, this fall has started with an enrollment of thirty. This fills a need for women who, because of age or family attachments or finances, cannot attend regular schools. A Young Men's Club is trying to meet the need which so often fails to be met in our Church work—that of giving interest and amusement to the young people during their leisure. It is a small but entirely self-

supporting organization which will, during the winter, take on some definite courses of study in religion and social problems. Ziener Memorial Girls' School is as usual functioning efficiently and encouragingly under the guidance of Miss Hoy, and beginning this fall, Miss Flatter, again. A new Chinese principal from Hua Chung College is in charge and is promising. Hoy Memorial Hospital continues under the care of Dr. Liang and Dr. Yao, with an encouraging increase in patients this summer. The new sterilizer and refrigerator add greatly to efficiency and are a source of great satisfaction to the staff. Mr. Yaukey is still acting as superintendent but looks to the day when he may step out of "medical work." The coming of Miss Myers is highly anticipated. Out-station dispensary work has been carried on successfully in several places during the year and plans are being laid for regular route work. Contracts with schools both of the mission and government are being entered into this fall which it is hoped will help to bring about preventive work through the routine examination of students, and better general medical care.

There is much reason to be encouraged by looking both at what has passed and what lies ahead in both Shenchow and Yochow stations. Hua Chung College at Wuchang has a larger enrollment than ever before, and judging by the service it has rendered our mission already in the providing of the principals for Ziener Memorial Girls' School both last year and this, and in the graduate work given to some of our professors, is filling a great need. Dr. and Mrs. Taylor are both rendering a splendid service there and we feel, to look at them, that they are enjoying it too. Our admiration goes out to Dr. Keller as he returns to work again alone. It would seem to be the little more which one cannot always endure, but he is, as always, deep in the difficult work of preparing men and women for religious leadership at Central China Theological Seminary.

To look at China in these days is to feel the evident truth of what Dr. Hocking said in connection with the Laymen's Mission Inquiry, viz.: that Christianity itself is changeless and unchanging, but that the changes in the world today demand a new method of presentation. Such is the case in China and perhaps the world over; and, if the Truth is worth the giving, we do well to spare no effort in making it truly available for life and the living. May none of us fail in effort and may God grant our efforts His Guidance!

Sincerely yours,
Grace S. Yaukey, Secretary.

Yochow, Hunan, China,
September 25, 1933

PULLING UPSTREAM WHERE FLOWS THE RIVER YUAN

By Grace Walborn Snyder

The simile isn't 100 per cent, from top to bottom, core to coat, tip to toe correct. From study of the history of psychology and the history of nations' development, one gets the feeling that the Core, Cause and Purpose of Christianity is actually the only thing that is in harmonious accord with the Urge in human nature and human affairs. But working on the Christian ideal quite often seems to be a matter of Pulling Upstream against the current.

Recently, Chen Teh Faculty had to call a sudden meeting to work out a tangle in the running of affairs. Members of the faculty talked plainly about things that ought to be done and aren't getting done. The harassed principal, directing his thoughts around a vicious circle and getting to orbit on the same focus, couldn't figure out whether it was lack of teachers, or teachers' lack of training, or lack of training teachers. But, altogether, he considered that the difficulties were probably due to lack of help on the staff and lack of chance for training those who were on the staff. Indicating that he was greatly



MOHAMMED ADDAY, AS HEROD THE GREAT, IN A CHRISTMAS PLAY BY STUDENTS OF THE AMERICAN SCHOOL FOR BOYS, BAGHDAD

Mohammed is the son of one of the most important Sheikhs in Iraq. On his own initiative during the Christmas vacation he trained his cousins to play the parts of the Shepherds and the Wise Men, and enacted the play in the presence of the heads of the tribe of which his father is the Sheikh. About three hundred were present at this Christmas Play out in the desert.

puzzled and not a little unhappy about it all, he finally braced up and said with courage, "Fellow teachers, I guess the only thing we can do is to work as long as we can with healthy ability. And when we aren't able to pull any longer we'll 'squat down'."

The meeting finished, and my foreign mind carried away a wondering question about that, "if we can't pull any longer, we'll just squat down." Something in the manner in which the principal spoke made me feel that he meant it for a good idea. But I was a little worried that it might have something to do with "balking"—that old habit of stubborn horses. And I didn't know whether "balking" would mean just not doing or whether it would mean "kicking the traces"! I was worried because, under any circumstances, it had to do with Mission-Local Co-operation. I felt fairly certain that this principal—one of our own Mission School men—knew that we were all, missionaries included, "pulling and being pulled" as much as we could stand. But I continued to feel a little anxious about the understanding and about the appreciation of each other's difficulties at the testing time when humors and abilities are strained to the breaking.

Still wondering about that "if we can't pull any longer, we'll just squat down," I recalled an experience of ours as we were returning to Shenchow this past fall. The whole trip was a matter of coming upstream against the current of the down-rushing river. Once as we were in a stretch of particularly strong and torrential rapids, our boat boss was trying to save money by making his four pullers pull the boat and its load up through that down-driving current. Usually, when a boat came to such a stretch of rapids, boat bosses added extra men from among the shore dwellers who waited there for that purpose. This time, our boat boss did not

call for the extra pullers; instead, he and a fellow "on-boat" helper pushed the boat out from shore and called the shout, "Pull." The four shore pullers breasted their rope strap and swung into step. As the boat got farther into the swifter current, the pullers swung forward and bent over until their hands were touching the sand. While the boat hands maneuvered, the pullers tried moving inch by inch. They got to the current peak where the pull was hardest. There the pullers used feet and hands, completely doubled to hands and knees, in tremendous effort to go on, inch by inch. But the current was too swift and the boat hands' maneuvers couldn't get them into any easier position. Nearly through and just at the apex of the current, where the rush and the roar of the boiling waters were worst, the boat moved backwards. By maneuvering, the boat swung to shallows and grated bottom slowly enough that the pullers were dragged back without over-rapid violence. Three times the boat boss urged them out and up-stream. And three times, the same thing happened: at the very apex, just beyond which lay smoother, deeper and quieter waters, the boat swept backwards. A fourth time, the boat boss shouted and the pullers strained forward. This time when the boat reached the soaring apex, the four pullers "squat"! They didn't throw the rope from them, and they didn't stand on the shore shouting that they couldn't pull. They just dropped to their knees in a squatting position, and sat there. I remember very distinctly that they put their remaining strength against the rope so that the boat might hold its position.

People who come up the Yuan River know that the men could have become angry, and could have cast the rope away from them when they were forced a fourth time to pull beyond their strength. Or, at the conclusion of the second attempt, they could have begun to quarrel with the boat boss with a demand that he immediately add extra pullers. If they had followed the second possibility of action, the boss would have said, "You are not trying. You eat my rice and only work when work is easy." And, if the pullers had followed the first possibility, as men who show resentment easily are apt to do, the boat would have been smashed.

This man, our Chen Teh principal, who is secretary of the Church consistory, who takes his turn in Church preaching, who is a member of the Evangelistic Committee for out-station evangelism, who teaches 20 hours a week, who is a member of Eastview School Board and a member of Abounding Grace Hospital Board, had said, "If we can't pull any longer, we'll squat down."

After thinking it over, I realized that they don't intend to let the boat go to destruction. But when the snows of Tibet melt, the river rises and the current gets wilder. Squatting and holding won't be enough. . . . None of us mean to let the work in China go; we all intend to pull as long as we can, and we'll "squat" if we can't make any progress. But Communist antagonisms, atheistic calculations and nationalism's misinterpretations are active. They accumulate force while we "squat." When they intermingle and come down current together, it will be too late to call for the extra pullers from shore.

* * *

Perhaps, after all, it is Upstream, for it may be that the unplanned, easy trend of mankind's drifting is Down current. But, through all the pages of milleniums of history, the Urge of Highest Worth and Greatest God-likeness is inevitably Up-Stream. And it proves its working worth where the current is strongest. In this International World, NOW is not the time for having to squat. We must MOVE if this boat of China Missions is to reach the smoother waters just ahead.

Shenchow, China.

OPPORTUNITY IN IRAQ

By Edward Jurji

(Note: Mr. Jurji is one of the teachers in the American School for Boys in Baghdad and is doing graduate work at Princeton)

With the growth of western influence in Arab countries, politics, economics and amusements at times appear unrestrained. The dream of the secularist almost comes true were it not for the humanitarian organizations that are ready to stand in the face of materialism. The American School for Boys, Baghdad, Iraq, is a wonderful evidence of the spiritual alliance that can bind the people of the powerful yet loving West with these of the venerable yet backward East.

At the sessions of the League of Nations held in Geneva on Oct. 3, 1932, fifty-two states unanimously voted to accept Iraq into the concert of powers there represented. That was a solemn occasion for, as the president of the League Assembly expressed it, it brought the most valuable assistance of the Arab race—a proud and noble race which, thanks to its boldness, tenacity and energy, had left a mark wherever it had been. Sir John Simon in behalf of Great Britain paid warm tribute to King Faysal and his ministers without whose wise and energetic co-operation Iraq could not have taken, with the assent and approval of all, her place in the comity of the League of Nations.

That historic event immediately raised New Iraq before the world as the leading Arab state. Besides her traditional past reaching far into the dim centuries of ancient Sumeria, Babylonia and Assyria, the nation also possessed a keen vision of the glorious regime of Haroun-al-Rashid when Baghdad of the Arabian Nights under its resplendent caliphs excelled herself and led the commercial and intellectual life of the then civilized world. Today Iraqi nationalism is great and in the words of Iraq's London representative, "The people are determined to regain their old greatness." The heritage upon which they have entered is superb. Scattered over the Near East the Arabs of Egypt, Syria and Palestine look to Baghdad as the capital of that independent State which, young and virile, is worthy of leadership in the common struggle for liberation.

IS THIS THE DAWN?

Of the hosts of active pastors who answered the questionnaire sent out recently by the Secretary of the Board of Foreign Missions, 98% said they thought their congregations would give as much to Foreign Missions as they did last year. Of this 98%, 20% said positively that their congregations would give more in 1934 than in 1933; and another 30% said that their congregations would probably give more this year than last year.

"The night is far spent?" "The day is at hand?"

God's work in this romantic and youthful country has proved to be one of the most brilliant episodes in our present-day records. The last eight years have ushered in magnificent progress. In less than a decade a first-class American High School with elementary and college departments has sprung into existence. Through the indefatigable labor of Dr. and Mrs. C. K. Staudt and others the foundation has been laid for a splendid institution with unequalled possibilities for doing good. The people have learned to love the School and go as far as to consider it their own.

The Iraq Government is a limited monarchy on the British model, with a king, a senate of 20 nominated members and a lower house of 88 deputies. The machinery of the Government in itself may be regarded as an experiment in westernization. The authorities of Education are gradually adopting modern ways that are brought in through the men who receive their training in American institutions.

Never has a more opportune moment presented itself for Christ-like charity. Through its short career the School of Baghdad has successfully demonstrated its intrinsic worth and essence. A lofty standard and a great name are already established. The institution easily ranks as Iraq's first center of light and truth. A program is upheld that will certainly bring

forth an untold harvest to the cause of Love and Mercy even in that far and backward field. The ideas and ideals of the School are of such caliber that, based on the fundamental teachings of the Master, they enhance love and brotherhood, peace and service, truth and justice in a way that would consequently work for the redemption of the individual and the salvation of the social group.

There are auspicious features in the Arab world of today. The impact of western influence has been more than a mere trance. The civilization of Europe and America has come to stay. The renaissance of the Islamic world, however, fails to reach the innermost parts of the human soul and spiritual regeneration is at a loss. We have witnessed the decadence of Ottoman leadership as represented by the "Sick Man" of the "Sublime Porte." The Sultanate having been uprooted was followed by the extinction of the very epitome of Moslem theocracy, namely, the Caliphate.

And once more the Arabs envisage their own destiny. With characteristic Semitic faith they are about the reorganization of their once alluring systems. How much shall we contribute towards this epoch-making task?

The ferment in the youth of Islam are leading to a recasting of the old systems. The Church, the School, home-life, the position of woman, society at large, have to be given a new interpretation. The attitude of our work towards these phenomenal processes of unfolding should be one of sympathy and reconciliation. The West has long and oft been represented to the Oriental mind in grim, warlike, imperialistic terms and love has hardly had a chance.

Many are the bright features in Islam that could and should be cherished. Christ's message to the Moslem world can only be made clear through a sincere appeal to the highest and loveliest in the culture of the Arabs. Tackling the problem of woman in the Islamic world, improving the life of the child, proffering a hand of friendship to the Arab wherever he may be and feeling the dutiful sympathy of a brother man, such are the deepest urges of our School as it preaches the Kingdom of God in that oldest and youngest of nations.

Princeton, N. J.

NEWS IN BRIEF

FEBRUARY CLASSICAL MEETINGS ACCORDING TO THE RECORDS IN THE OFFICE OF THE STATED CLERK OF GENERAL SYNOD

FEBRUARY 4—7.30 P. M., Mercersburg, Trinity, Mercersburg, Pa., Rev. Harrison Lerch, Mercersburg, Pa.

FEBRUARY 5—7.30 P. M., East Pennsylvania, St. Thomas, Bethlehem, Pa., Rev. Dr. H. J. Ehret, 1412 Lenox Ave., Bethlehem, Pa.

9. A. M., Goshenhoppen, Falkner Swamp, New Hanover, Pa., Rev. Howard A. Alt-house, 419 E. 4th St., Boyertown, Pa.

1.30 P. M., Southwest Ohio, Evangelical Cincinnati, Ohio, Rev. R. Pierce Beaver, 4038 Taylor Ave., Cincinnati, Ohio.

7.30 P. M., Virginia, St. Stephen's, Harrisonburg, Va., Rev. J. Silor Garrison, Harrisonburg, Va.

FEBRUARY 6—10 A. M., Lancaster, St. Peter's, Lancaster, Pa., Rev. James E. Wagner, 429 College Ave., Lancaster, Pa.

8 P. M., New York, First, Bridgeport, Conn., Rev. W. Horstmeier, 46 Chapel St., Bridgeport, Conn.

8 P. M., German Philadelphia, St. Matthew's, Philadelphia, Pa., Rev. U. O. Silvius, 3623 N. 5th St., Philadelphia, Pa.

2 P. M., Central Ohio, Thornville, Ohio, Rev. Clarence K. Gebhart, Thornville, Ohio.

10 A. M., West Ohio, First, Lima, Ohio, Rev. Reuben Schroer, 322 W. Wayne St., Lima, Ohio.

7.30 P. M., St. Paul's, Grace, Sharpsville, Pa., Rev. William O. Miller, Sharpsville, Pa.

9.30 A. M., Allegheny, St. Paul's, Butler Pa., Rev. John F. Bair, R. D., Butler, Pa.

10.30 A. M., North Carolina, First, Winston-Salem, N. C., Rev. A. C. Peeler, 1904 Waughtown St., Winston-Salem, N. C.

7.45 P. M., Carlisle, Church of Incarnation, Newport, Pa., Rev. Walter D. Mehrling, Newport, Pa.

7.30 P. M., Ft. Wayne, First, Bluffton, Ind., Rev. Matthew Worthman, 320 W. South St., Bluffton, Ind.

FEBRUARY 12—9 A. M., Lebanon, St. John's, Lebanon, Pa., Rev. C. B. Marsteller, 931 Willow St., Lebanon, Pa.

East Ohio, St. Paul's, East Canton, O., Rev. W. F. Kissel, East Canton, O.

Northeast Ohio, First, Lakewood, Ohio, Rev. John Sommerlatte, 2049 Warren Road, Lakewood, Ohio.

7.30 P. M., Somerset, Trinity, Roxbury, Pa., Rev. Howard D. Gress, Berlin, Pa.

7.45 P. M., Zion's, Memorial, York, Pa., Rev. E. O. Keen, 625 S. Duke St., York, Pa.

8 P. M., Baltimore-Washington, Emmanuel, Baltimore, Md., Rev. Julius F. Grauel, 2427 Arunah Ave., Baltimore, Md.

FEBRUARY 13—10 A. M., West Susquehanna, St. John's, Lewisburg, Pa., Rev. H. H. Rupp, Lewisburg, Pa.

9.30 A. M., Westmoreland, Second, Greensburg, Pa., Rev. Frederick C. Seitz, D.D., Greensburg, Pa.

9.30 A. M., West New York, St. Paul's, Buffalo, N. Y., Rev. John M. Peck, 104 Indian Church Road, Buffalo, N. Y.

7.30 P. M., Kentucky, Lynnurst, Louisville, Ky., Rev. Harry W. Baumer, 1046 Lynnurst Ave., Louisville, Ky.

FEBRUARY 19—7.30 P. M., Juniata, Trinity, Altoona, Pa., Rev. J. M. Runkle, Ph.D., 611 8th St., Altoona, Pa.

FEBRUARY 20—Portland-Oregon, Second, Portland, Ore., Rev. Geo. F. Zinn, R. D. No. 4, Box 1288, Portland, Oregon.

FEBRUARY 26—7.30 P. M., East Susquehanna, First, Sunbury, Pa., Rev. Dr. C. W. Walck, Sunbury, Pa.

The First Five Months

According to the Constitution of the Reformed Church in the United States, one of the duties of the Executive Committee of General Synod is to "regulate the making of special appeals for funds throughout the Church." At the meeting of the Executive Committee of General Synod on Dec. 28, the following action was taken:

"The Executive Committee has heard with much satisfaction that the Board of Foreign Missions has planned, by drastic and heroic cuts in appropriations both at home and abroad, to balance its budget in 1934 and commends the Board to the liberal support of the Church in the coming year; and recommends:

"That the first five months of 1934 be set apart by the Church for the primary emphasis of the work of the Board of Foreign Missions in an endeavor to reduce the indebtedness of the Board before the consummation of the union with the Evangelical Synod of North America. The plan of operation in this effort is to be three-fold: first, to secure a number of large gifts from people who are able to give them; second, to secure special gifts of from \$100 to \$500 from congregations able and willing to contribute these amounts in addition to their regular benevolences; third, to secure a large number of small gifts from the great mass of our people. In the promotion of this plan special emphasis is to be laid on the observance of Foreign Mission Day."

At the recent meeting of the Executive Committee of the Board of Foreign Missions it was agreed that, since special plans for reducing the indebtedness of the Board were already under way at the time of the death of Dr. Bartholomew, it would be impracticable at this time to set up another plan for a memorial offering; but that \$100,000 of the money raised by the present plan be set aside as a Memorial Fund to Dr. Bartholomew. It was further agreed, since the Foreign Mission Day envelopes had been printed for some time with their special appeal to the Sunday Schools of the Church, that the Secretary in his communications to the pastors of the Church suggest to the adult members of the Churches that they devote their Foreign Mission Day offering to this Memorial Fund.

BOWLING GREEN ACADEMY

Yes, we are thankful to know that the old friends of this good work are not forgetting Miss Wolfe and her devotion to the colored youth. During the past week checks were few, but two of the tried and true friends were heard from. A devoted "Supporter" from Pittsburgh Synod sent \$10, and Mr. Paul F. Schminke reported \$5 from the Church School of Trinity, York. Total to date, \$355. Please make all checks payable to Dr. Paul S. Leinbach, 1505 Race St., Philadelphia.

CHANGE OF ADDRESS

Rev. Robert W. Hucke, from Marion, O., to 616 Wyoming St., Allentown, Pa.

Rev. Harvey T. Goodling, from Nanticoke, Pa., to 15 Newcastle St., Butler, Pa.

First Church, Spring City, Pa., Rev. R. E. Wilhelm, pastor, recently added 16 new "Messenger" subscribers.

Virginia Classis will convene in St. Stephen's Church, Harrisonburg, Va., on Monday evening, Feb. 5, 7.30 P. M., instead of Tuesday morning, Feb. 6.

Elder Robert H. Schmickle, of First Church, Easton, Pa., who suffered a severe siege of the grippe, is now convalescing and has been able to return to his active service in the life of that congregation.

Dr. W. A. Kline, dean of Ursinus College, delivered a most helpful address on "The Cultural Value in Christian Education," in Christ Church, Bethlehem, Pa., Rev. S. R. Brenner, pastor, on Jan. 21.

On Jan. 7, Rev. George A. Creitz, of First Church, Easton, Pa., was guest preacher at the Lafayette College Chapel service. His sermon was very well received by the students and members of the faculty.

Mrs. Helen S. Leinbach, beloved wife of the editor of the "Messenger," was compelled to undergo a serious major operation on Jan. 24. At this writing we are happy to report that she appears to be making a good recovery.

On Jan. 21, Lic. Geo. W. Waidner spoke in the interest of the "Messenger" in St. John's Church, Nazareth, Pa., Rev. Walter H. Diehl, pastor, and 63 new subscriptions were received, with more to follow. Such events are most encouraging.

On the evening of Jan. 21, Rev. Oliver S. Hartman, pastor of Emmanuel Church, York, Pa., preached the baccalaureate sermon to the graduating class in the Wil-

liam Penn Senior High School auditorium. Margaret, daughter of Rev. and Mrs. Hartman, is a member of the class.

The W. M. S. of St. Paul's Church, McConnellsburg, Pa., Rev. Wm. J. Lowe, pastor, held its annual Thank Offering service in the Church School building, with a very interesting and helpful program, a fine attendance and a liberal offering.

Our old friend, Mr. G. A. Wagner, nurseryman at Carlisle, Pa., R. D. No. 7, is 93 years old, but is still able to read the "Messenger" without glasses—and enjoys doing it. We send him our cordial greetings and pray for him every possible blessing.

East Ohio Classis will meet in annual sessions in St. Paul's Church, East Canton, O., Monday, Feb. 12, 1.30 P. M. Pastors and elders desiring entertainment please communicate with the pastor loci, Rev. W. F. Kissel. All statistical tables to be in the hands of the Stated Clerk, Rev. H. N. Smith, by Feb. 2.

Mr. Milton S. Lippincott, of the First Church, Easton, Pa., has been re-elected for the 3rd successive term as president of the Easton Council of Religious Education, which promotes the annual School of Leadership Training, of which Rev. L. V. Hettick, of Grace Church, College Hill, is the popular dean. This school has been most successful and even greater things are hoped for this year.

Young People's Day was observed in First Church, Burlington, N. C., Rev. Banks J. Peeler, pastor, Jan. 21. At 11 A. M. a group of students from Catawba College furnished music and assisted on the platform. At 5.30 P. M., a Twilight service was in charge of the local young folks. Mr. H. M. Roland, Supt. of the city schools, spoke. On Monday evening a banquet was served.

Salem Church, Catasauqua, Pa., Rev. W. A. Kratz, pastor, fittingly observed Christian Education Sunday. At the morning service, the leaders, officers and teachers of the Church School were consecrated for Christian service, after which the pastor

THE REV. CHARLES D. LERCH

As we go to press we learn of the death of the Rev. Charles D. Lerch, of Ringtown, Pa., who passed away on Saturday, Jan. 27. A fuller account of the life and labors of this dear brother will be given later.

challenged the group with the task at Salem. At the evening service, in charge of the Y. P., the religious drama, "These Things Shall Be," was presented.

A great All-Reformed Mass Meeting for the Churches of Philadelphia and Vicinity will be held in the old First Church, 50th and Locust Sts., Sunday, Feb. 11, at 3 P. M., to honor the president of our General Synod, Rev. Henry J. Christman, D.D. All members and friends of the Reformed Church are urged to hear the address by Dr. Christman. There will be stirring music by an augmented choir and trumpets. The F. Nevin Wiest brass quartet will assist.

Two new organizations were effected in First Church, Spring City, Pa., Rev. Raymond E. Wilhelm, pastor, recently. One of these is a Young People's Dept., and is a direct outcome of the experience of George Littlefield as a camper at Mensch Mill for the past 2 seasons. The other is a Mission Band. Both groups have begun their work with splendid enthusiasm, the leadership is of the best, and it is hoped these organizations will develop the loyalty and leadership of the next generation.

The Rev. Carl S. Leinbach, of Auburn, Pa., a recent graduate of Lancaster Theological Seminary, has accepted a call to the pastorate of St. Paul's Church, Bethlehem, Pa. The Communion services in St. Paul's were conducted Jan. 21 by Dr. William H. Erb, of Norristown, who served this congregation as pastor for 23 years. He also installed the newly elected officers: Elders, Oliver C. Werst and Jacob S. Rader; deacons, Charles Morgan, Harold Heimbrock, Walter Creitz, James Graber and Marshall Haas.

The Board of Foreign Missions has received two gifts of \$50 each and another of \$25 from donors, who prefer to remain unknown to men but who must be known to God. They desire their gifts acknowledged in the "Messenger," that they may be sure that the Board received them. There is a very significant connection between this kind of givers and their Church paper. Another anonymous donor, who prefers to remain unknown, has forwarded a gift of \$1,000 through the courtesy of the editor of the "Messenger."

Mrs. Laura (nee Ely), widow of James K. Kingaman, and mother of the Rev. M. F. Klingaman, of Dubbs Memorial Church, Allentown, died Jan. 21, in Emaus, Pa., at the residence of her son-in-law and daughter, Mr. and Mrs. H. L. Lichy. Her husband preceded her in death 5 years ago. Besides Rev. Mr. Klingaman and Mrs. Lichy, she is survived by Dr. Harry E. Klingaman of Emaus, Dr. Joseph P. Klingaman and Dr. Claude Klingaman of Philadelphia. The funeral services were held at Jacksonville Union Church, on Thursday, Jan. 25.

The fall meeting of Allegheny Classis met Oct. 17, in St. Paul's Church, Pittsburgh, Pa. During the session the following Board members were heard: Home Missions, Dr. DeLong; Foreign Missions, Dr. Rupp; Christian Education, Dr. Bair; Ministerial Relief, Dr. Bassler. The meeting adjourned at 6 P. M., when a very delicious dinner was served by the Woman's Class of the local Church. A rising vote of thanks was given Rev. L. G. Novak and his congregation for their gracious hospitality.

President and Mrs. William F. Curtis, of Cedar Crest College, who have been enjoying a vacation tour during the past month through the western part of our country, have returned home. They also

A PRACTICAL SLOGAN

A "Messenger" Endowment is an endowment for the benefit of every Board, agency and institution of the Reformed Church.

—Now and Then.

spent over a week in Kansas City, where Dr. Curtis was pastor of St. Paul's Church for 8 years. It was his first visit to his old charge since assuming the presidency of Cedar Crest College 26 years ago. Dr. and Mrs. Curtis enjoyed the hospitality of friends and former associates and were tendered a series of receptions and dinners, and managed to come through the discipline with smiling faces.

At the annual meeting of West Susquehanna Classis to be held in St. John's Church, Lewisburg, Pa., Rev. H. H. Rupp, pastor, on Feb. 13-14, the address on Tuesday evening will be given by Rev. Henry M. Strub, of Williamsport, Pa., who is the pastor of the only congregation of the Evangelical Synod of N. A. in that part of the State. In view of the coming merger with the Evangelical Synod, his address before the Classis will prove most informing and inspirational. The address on Wednesday morning will be given by Rev. Ira W. Frantz, pastor of the Mifflinburg Charge.

In First Church, Lexington, N. C., Rev. Dr. J. C. Leonard, pastor, Christian Education Day was observed Jan. 21, with President Omwake, of Catawba College, as speaker. Dr. Leonard reports the following official acts to the close of 1933: Infant baptisms 536, adult 902, total baptisms 1,438; members received by certificate 509, by reprofession 239, confirmed 1,322, total received 2,070; dismissed 241; erased 229; deaths 173; funerals conducted 914; weddings 358; sermons preached 5,689; total members received into First Church in 33 years, 1,338; average number received per year, 40.5.

Christ's Church, Conieville, of the Edinburg, Va., Charge, Rev. O. B. Michael, pastor, held a very inspiring Christmas program. The Children's service was one of the most efficiently trained programs in this part of the State, which was directed by Mrs. Lester Moomaw, a public school teacher, and the choir was highly trained by Mr. Caleb Dellinger, a life long musician. The Church was elaborately decorated by Mr. John Moomaw and assistants, all members of this congregation. Funds have been raised for the complete renovating of this Church internally and externally. Healthy interest and gradual growth are indications of progress.

Miss Myrtle A. McDaniel, of Zion Church, Lehighton, Pa., Dr. Paul R. Pontius, pastor, has been appointed a member of the State staff of the North Carolina Sunday School Association. She will serve as Superintendent of Leadership Training and will also assist the Young People's superintendent. Miss McDaniel, who is a daughter of Mr. and Mrs. J. E. McDaniel, is a graduate of West Chester Teachers' College and of the School of Religious Education of Boston University. She has not only been exceptionally useful in the congregation of which she is a member, but has served as Young People's Superintendent of the Carbon County Council of Christian Education.

The annual congregational meeting of Frieden's Church, Hegins, Pa., Rev. Herman J. Naftzinger, pastor, was held Jan. 10. All the reports were encouraging and enthusiastic. A large attendance is always enjoyed at this affair. The annual congregational meeting was held in Christ Church, Fountain, Jan. 31, when a similar enthusiasm was manifested. The Standard Leadership Training School of District No. 8, Schuylkill Sabbath School Association, meeting in Frieden's, Rev. Mr. Naftzinger, dean, opened Jan. 22, with enrollment of 72. Lenten services will be conducted every Thursday evening in Frieden's Church. The pastor is exchanging pulpits with several neighboring pastors during this season.

Under the direction of the Missionary and Stewardship Committee of East Pennsylvania Classis two simultaneous consistorial conferences were held Tuesday, Jan. 23, one in St. Mark's Church, Easton,

An Answer to Many Questions

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- WHAT IS CHRISTIANITY ABOUT IN THE WORLD?
- WHAT IS THE BUSINESS OF THE CHURCH?
- WHAT IS A CHRISTIAN'S RESPONSIBILITY?

A new and timely booklet from the facile pen of the Secretary of the Board of Foreign Missions

"Into All the World" A. V. Casselman

What could be more timely than a book about the world task of the Christian Church? Every thoughtful person knows that great happenings are stirring the nations, and many are asking what is the mission of the Church at such a time as this?

"Into All the World" is something new under the sun. It is absorbing in interest, easy enough for all of us and yet stimulating enough for the ablest mind, full of vivid data for those who want to see clearly what is going on in the world but carefully avoiding the temptation of every author to persuade his readers to agree with his own opinions, good to look at but inexpensive for the humblest class or individual.

It is hard to say what groups will profit most from this book. Leadership training classes will certainly wish to consider it. It is the book approved by the Leadership Training Committee of the International Council of Religious Education for the study of Course 112 of the new training program. But adult Bible classes, young people's classes and societies, catechetical classes, Girls' Missionary Guilds and Woman's Missionary Societies will find no book more interesting or more valuable.

For the comprehensive guidance that the author gives the leader, "Into All the World" is a unique book. Questions for discussion, interesting tests, literally loads of reference materials printed at the end of each chapter, and a selected list of books for "a working library" will make the teacher's task fascinating.

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and the other in Christ Church, Bethlehem. The speakers were President George W. Richards, of the Theological Seminary, who spoke on "The Benefits of Church Union," and Dr. Arthur V. Casselman, Secretary of the Board of Foreign Missions, who spoke on "Retrospect and Prospect of Foreign Missions." It was inspiring to all concerned to see these two Churches filled with Church leaders, and to note the enthusiastic reception of both speakers. It was the general opinion that these were the best meetings ever held by the committee.

"The Cries from the Cross" is the title of the book by Dr. Stanley L. Krebs, of New York (The Morehouse Co., Milwaukee), which is highly commended for Lenten use. It contains meditations on the 7 sayings of our suffering Saviour and is chiefly devotional, partly expository. President George W. Richards commends this book for devotional reading and says, "The whole subject is presented in a pleasing and popular form. It will be helpful to many and should have a wide circulation." Prof. A. S. Zerbe regards it as very helpful, devotional and uplifting, and says, "He stands on firm ground and brings out in well-chosen and forceful language the salient features of the tragedy of Calvary." This book can be secured at \$1.30 cloth bound, \$1, paper bound.

We regret to learn of the sudden death at Claremont, Cal., of Richard P. Edmunds, aged 19, son of Dr. and Mrs. Charles K. Edmunds. Dr. Edmunds is President of Pomona College, and Mrs. Edmunds before her marriage was Katherine Poorbaugh, who spent the earlier years of her life in Sendai, Japan, with her aunts and is well known to many readers of the "Messenger." Dr. and Mrs. Edmunds had left some weeks ago for a 4 months' tour of South America, and were just due at Rio de Janeiro, Brazil, the day after the death of their son, who died in his sleep at the family home. The youth was a junior in Pomona College and was born in China, where Dr. Edmunds was formerly head of a university. A post-mortem revealed a ruptured artery in the region of the heart, which caused

a severe hemorrhage and instant death.

One of the most helpful and inspiring Christmas programs in years was presented Christmas Eve in Trinity Church, Wilkinsburg, Pa., Rev. E. Roy Corman, pastor. The young people's choir, recently organized under the leadership of Mr. R. S. Thomas, was greatly enjoyed. Y. P.'s Day was observed Jan. 21, with Dr. Theo. F. Herman, of Lancaster, as speaker. In the afternoon a temporary annex building was fittingly dedicated for the use of the young people's department of the School, and was financed by contributions and pledges, one-half being paid at present and the balance to be paid by June 1. Trinity was the first in Allegheny Classis to pay its apportionment in full and on time. All other expenses for 1933 were paid in full. 53 families in Trinity are receiving the "Messenger." There are 30 by yearly subscriptions and 23 by weekly deliveries, and the congregation hopes to double this number.

The monthly meeting of the Cedar Crest College Club of Philadelphia was held at Hotel Eitherton, Lansdale, Pa., Jan. 22. After the business meeting, officers were elected for the ensuing year: Mrs. Walter Scott, who organized the club 15 years ago, re-elected president; Mrs. Wm. F. Curtis, 1st vice-pres.; Miss Mina Danowski, 2nd vice-pres.; Mrs. Geo. W. Spotts, recording sec.; Miss Jean Leh, corresponding sec.; Mrs. Edwin W. Smiley, treasurer. The club at this time has \$3,000 to hand over to the Alumnae Association as their donation toward building the swimming pool, which will be the first section of Alumnae Hall at Cedar Crest. Mrs. Chas. F. Neuweiler, president of the Alumnae Association and a member of the Philadelphia Club, just returned after spending several weeks in Paris with her daughter, Pauline,

CHURCH PEWS FOR SALE:

26 slightly circular pews, light oak finish. Write, Bausman Memorial Reformed Church, Wyomissing, Pa.

who is attending the Sorbonne School. The next business meeting will be held in the Paul Revere room of Gimbel's Store Restaurant, Philadelphia, Feb. 26.

The Christmas services in the Myers-town, Pa., Church, Rev. David Lockhart, pastor, were most impressive and well attended. On Dec. 24, the Y. P.'s League rendered the drama "Christmas Feast of Lights" to a large audience; it was repeated the following Sunday evening to an even larger congregation. The traditional Harbaugh service with beautiful instrumental, vocal and choral musical numbers, was presented on Christmas at 6 A. M. This service, written by Henry Harbaugh, will, according to the best records of our denomination, be 100 years old by Christmas, 1934. On Christmas night the largest congregation in the present pastorate enjoyed the S. S.'s annual Christmas program. During the week after Christmas the congregation closed a very good year with increases in membership and attendances. The treasurer reported approximately \$7,000 contributed for congregational purposes and more than \$2,000 for benevolences.

The Edinburg, Va., Charge, Rev. O. B. Michael, S.T.D., pastor, is conducting the general work with merit during these times. On Dec. 3 St. John's Church was reopened after being closed about a month for complete renovation. Mr. and Mrs. J. J. Painter donated new carpet. Mr. William Rosenberger donated a beautiful reading desk for the pulpit. The painting and varnishing was done by Wm. Cooper and Son. Special decorating was made by Mr. Guy Dinges, a young graduate in architecture. The pastor preached at the opening service to a large audience on the subject, "The Churches of Christ Greet You." New electric lights were recently installed. St. John's Church is a nice brick building and is considered now probably the nicest rural Church in Shenandoah County. An overflow crowd attended the Christmas service. The 45th anniversary of the laying of the cornerstone of the present building will be held in 1934. The congregation was organized as a union Church about 1780.

Mrs. Lucy Eisenhauer has been a teacher and superintendent of the Primary Dept. in St. Peter's Church, near Lewisburg, Pa., Rev. I. S. Ditzler, pastor, for more than 50 years. At the election of officers held in December, the School elected her supt. emeritus of the primary dept. On Jan. 12, more than 50 members of the School tendered her a surprise in honor of her long service. Her pastor conveyed the congratulations of the group and spoke of the tremendous influence her life has had on the hundreds of men and women who have come under her instruction. Mrs. Anne Miller presented Mrs. Eisenhauer with a basket of beautiful roses in the name of the School. Mrs. Eisenhauer is the widow of Uriah A. Eisenhauer, who for many years was an outstanding elder in West Susquehanna Classis. She is the mother of two sons, both active elders in their respective congregations: Prof. J. H. Eisenhauer, of Bucknell University, a member of the Executive Committee of General Synod and a leading elder in St. John's Church, Lewisburg; and A. A. Eisenhauer, an elder of St. Peter's, White Deer Charge, and supt. of the S. S. Such mothers in Israel cannot be too highly honored.

The Christmas services at St. Paul's Church of the Edinburg, Va., Charge, Rev. O. B. Michael, pastor, were beautiful and attended by an overflow audience. The pageant "The Nativity," was rendered. The well trained vested choir rendered inspired Christmas anthems. At the first of the year Mr. Guy Dinges, a recent graduate in architecture was elected superintendent of the S. S. Miss Shirley Miller, recent graduate of State Teachers' College and president of the student body, now the honored president of the Alumni Association of this college, was elected superintendent of the Children's Department of the S. S. Mrs. Madge Ring, a

Peabody Conservatory of Music Graduate, is pianist and choir director. The entire S. S. and Church was reorganized and standardized. The pastor has outlined plans to erect a much needed "Hut" for S. S. purposes. The pastor recently served as dean of the Mt. Jackson Teacher Training School of the International Council which for 1933 was the largest in the State of Virginia. He is also chairman of the Shenandoah County Council of Religious Education, and many schools are planned for training teachers during 1934.

A very successful dinner was held in connection with the annual congregational meeting of the old First Church, Easton, Pa., Rev. George A. Creitz, pastor, on Jan. 15. The Ladies' Guild served a fine repast of turkey and trimmings. At the business meeting, Milton Dalrymple was elected chairman, and Harry Vanatta, secretary. Messrs. Robert H. Schmickle, Fredk. A. Churchill, Stanford Painter, D. Frank Baim, and Charles K. Weaver were elected elders, and Floyd R. Lear, Sr., Milton R. Sterner, G. R. Waterbor and Milton Dalrymple, deacons. These were ordained Sunday evening, Jan. 21. Mr. Dalrymple interspersed the serious business of the session with a clever address, which put everybody into good humor. The Church quartet, under the direction of Prof. Charles Maddock, gave some beautiful musical numbers. Mr. Edwar Lehr, with Harvey Baim at the piano, led the gathering in group singing. The pastor read a humorous telegram received from Mr. Charles K. Weaver, supt. of the Church School, who with his sister, Miss Helen Weaver, is spending his winter vacation in Miami, Fla. All the Church organizations had most encouraging reports and everybody enjoyed the inspirational address by the pastor, who summoned the members to greater loyalty and activity in 1934.

The congregation at Zion, Nanticoke, Pa., tendered a farewell dinner on Jan. 24, to their pastor, Rev. Harvey T. Goodling, prior to his leaving for Butler, Pa., where he will assume the pastorate of St. Paul's Church on Feb. 1. About 200 attended. During the dinner program Rev. Mr. Goodling was presented with a purse on behalf of his congregation. His record here has been an outstanding one and he was always found in the front line where civic and spiritual activities were concerned. A graduate of F. and M. College, and Lancaster Seminary, Mr. Goodling was ordained at Zion Church in 1932, two months after he assumed the pastorate. Prior to his matriculation in the theological field, he was engaged with the activities of the Lancaster Y. M. C. A. He also was a teacher in the public schools. During the World War he served for 22 months in France as a member of the A. E. F., and was a sergeant in the 19th Division of the Field Artillery. While in service he was stricken with scarlet fever and transferred to camp hospital 14. He later served as instructor of the Third Aviation Instruction Center. On Sunday evening representatives of the Ministerial Association of Nanticoke attended the service and in appreciation of his work presented Mr. Goodling with a beautiful desk set.

In Christ Church, Orrville, O., Rev. A. L. Scherry, pastor, the interest and attendance at S. S. and morning services during fall and winter months have been quite gratifying. Through the leadership of the Dayton Summer School students, the young people have held profitable meetings Sunday evenings. Christmas was observed with 4 programs: Dec. 10, White Gifts for the King service; Indian Mission School and Ft. Wayne Orphanage well remembered; Dec. 17, combined choirs of the town (85 voices), under direction of the chorister of Christ Church, rendered Handel's "Messiah" in the high school auditorium; Dec. 24, the unconfirmed children gave an impressive Christmas program; at 6:30 on Christmas morning the young people conducted a candlelight service, the first of its kind given in Orrville. Jan. 15-

28, Dr. H. H. Halley is conducting meetings in which all the Churches are co-operating. Dr. Daniel Burghalter will be the special speaker on Foreign Mission Day, Feb. 11. The outlook in the new year is quite encouraging in this Church.

In the Federated Reformed and Presbyterian Church, McConnellsburg, Pa., Rev. Wm. J. Lowe, pastor, the annual Union Thanksgiving service held in the Reformed Church in charge of the pastor assisted by the ministers of the M. E. and U. P. Churches; Rev. D. F. Brake, Lutheran, preached the sermon; service well attended with a fine offering for the Chambersburg Hospital. Christmas service held on Christmas Eve. Following an opening service by the Beginners and Primary Departments, the young people dramatized "The Never Old Story." The words of familiar Christmas carols were projected before the large audience by stereopticon with all singing. The scenes of the first Christmas were not only enacted by the young people in costume, but were also shown on the screen from colored slides of famous paintings of these scenes. Decorations and lighting effects very effective. Fine offering for Hoffman Orphanage. Rev. Mr. Lowe delivered the opening sermon in the observance of the Week of Prayer by the Churches of the community; the closing sermon delivered by Rev. Dr. Abdel Wentz, Prof. of Church History, Lutheran Theological Seminary, Gettysburg. The S. S. of the Reformed Church during 1933 set a new record in perfect attendance for the year, 23 members not having missed a Sunday, and also an average attendance for the year of 107.

On Jan. 14, 772 members and friends received Communion in St. Mark's Church, Reading, Pa., Rev. Gustav R. Poetter, pastor. Elder M. L. Schucker assisted at the altar and 24 officers ministered in the pews. The annual election of the Sunday School officers was held, with George S. Fisher as General Superintendent, succeeding Isaac J. Zinn, who continues as teacher. An impressive installation was conducted by the pastor on Jan. 14. Educational and Young People's Day was observed on Jan. 21, when Rev. Charles Bornman, of Cedar Crest College, delivered greetings to the Sunday School and preached at morning worship. Rev. Mr. Poetter, chaplain of Reading Volunteer Fire Department, conducted the annual memorial service on Sunday night, Jan. 21, Rev. Frank W. Ruth assisting. The sermon was based on 1 Tim. 4:8, "Four Dimensions of Life." Deacon Jacob N. Fidler was chairman of the Memorial Committee. Estelle K. Krick led the special musical features and St. Mark's Brass Quartet assisted during roll call of deceased firemen, and in the end sounded "taps." The following new officers were ordained and installed on Jan. 28: Elders, Herbert C. Trout and John C. Henry; deacons, Paul A. Ulrich, Chester I. Bellis and Effinger Snyder. At the annual congregational meeting, Jan. 15, Rev. Mr. Poetter reported for the year 1933, 27 baptisms, 14 marriages, 44 funerals, 85 sermons, 1,216 pastoral and sick calls, 21,954 at Sunday worship and 3,123 who received Communion. The year was a busy one for the usual activities, and the spirit of co-operation and friendliness between pastor and people was gratifying. The usual overhead was promptly met, but the benevolence was affected. We are hopeful for still better things in 1934.

In First Reformed, Lancaster, Pa., Rev. W. H. Bollman, pastor, the 81st annual rendition of the traditional Harbaugh Christmas service was given on Christmas morning at 6 o'clock to a congregation that again taxed the capacity of the large auditorium. An offering of \$175 was received for Bethany Home. 350 members were present at an enthusiastic congregational meeting and social on Jan. 17. The newly installed Susan B. Hull Memorial Organ with 3 manuals, and 35 stops, including harp and chimes, was consecrated on Dec.

17. The Consecration service used was prepared by Dr. Henry Harbaugh about 1850, and was recently discovered among old papers. The Inaugural Recital was given on Jan. 21, with Dr. Harry Sykes at the console. First Church observed Christian Education Sunday with the introduction of thorough departmentalization into the Children's Division of the Church School. The Beginners' Department, with Miss Mary Kaufman as superintendent; the Primary, with Miss Dorothy Gundaker as superintendent, and the Junior Department, with Miss Elizabeth Kieffer in charge met separately in special rooms provided for the purpose. Dr. H. M. J. Klein of Franklin and Marshall College preached the sermon at the Church service. A Church Nursery meeting at the time of the morning worship takes care of an average of 18 children while their parents attend the service. At the congregational meeting, Hon. W. H. Keller and T. Roberts Appel were elected elders. Ralph Coldren and Earl McMillan, deacons, and Ralph Hull, trustee. The treasurer's report showed the apportionment paid in full, all bills paid and a small balance in the treasury for 1934. The Sunday School Association planned its annual dinner meeting for Jan. 30.

BETHANY ORPHANS' HOME

Rev. Henry E. Gebhard, Superintendent

The Chapel room in the Administration Building has been given a new coat of varnish and paint. For 3 nights our children had to seek another place for the Chapel service.

Another slight change is being made in the Administration Building of separating the business office from the Superintendent's private office. The new business office will be located on the right side of the entrance in the Administration Building.

The Board of Managers at their last meeting, realizing the need for economy, decided that while we must eliminate all unnecessary expense, we shall not for the present decrease the admissions of children nor shall we deny the children any of those things which are considered essential to the development and preparation of our children for life's service. We hope that the generosity of our friends will enable us to continue this policy.

Those who remember Mrs. Keiffer, who died 4 weeks ago while employed at Bethany, will be interested to know that her 10-year-old daughter was happy to learn that the Board of Managers granted her admission to our family.

REFORMED CHURCH HOME FOR THE AGED, WYNCOTE, PA.

Rev. Charles B. Alspach, D.D., Supt.

The Board of Managers at a recent meeting decided to publish a small four-page paper in the interests of the Home. There will be at least three issues of this paper this year. The first issue of 5,000 copies is now in the mail and will be distributed in the congregations of our Classis on Sunday. We ask our friends to read this very carefully and be informed of the work that we are doing here in behalf of the aged people committed to our care.

This issue contains the following annual reports: The report of the Board of Managers to the Classis; the report of the Auxiliaries, and the Treasurer's report for 1933. This latter report shows that the annual cost of maintenance for each guest was \$371.80, just a little more than one dollar a day. This of course includes all of the items of expense connected with the work of the Home.

The program for our Sunday afternoon services for February is as follows: Feb. 4, Rev. U. C. E. Gutelius, D.D.; Feb. 11, the Superintendent; Feb. 18, Rev. James W. Bright; Feb. 25, Rev. Edward R. Cook.

All of our 26 guests are able to come to the dining room for their meals.

HOME AND YOUNG FOLKS

Junior Sermon

By the Rev. Thomas Wilson Dickert, D.D.

MAKING MISSIONARIES

Text, Matthew 28:19, "Go ye therefore, and make disciples of all the nations."

Jesus not only sent out missionaries but He also prepared them to go. Christianity is a missionary religion. No one can really believe in Christianity who does not believe in missions. Jesus is still a maker of missionaries. All who wish to help Him to evangelize the world will be given the necessary power to do so.

Missionaries are made by mothers, by pastors, by Sunday School teachers, by friends, and by missionaries themselves.

The Rev. Hudson Taylor, who founded the China Inland Mission, which has grown to be the most wonderful foreign mission station in the world, had a good mother. His first name was his mother's maiden name—Hudson. His mother prayed a great deal for her boy and asked God to make him a minister of the Gospel.

But when he was fifteen years old he went to work in a bank, formed careless habits, forgot to pray, and even criticized people who called themselves Christians. It was a source of great grief to his mother and sister, two years younger than himself, that he assumed this attitude. But they continued to pray for him.

One day his mother went away on a visit to a friend, some seventy or eighty miles distant. Having nothing special to do one afternoon, she went to her room, and locking the door began to pray for her boy who was wandering from her love and from God's love.

Her boy happened to have a holiday that day, and was at home alone. He went to his father's library and began to search for something to read. He found a little tract which was called "It is Finished." He knew it was a Sunday School story, and that it had a sermon in it. He decided to read the story part and let the sermon part go. He became so interested

in it that he read both the story and the sermon.

His mother did not know what he was doing and he did not know that she was praying for him at that very time. She prayed for hours, and then she felt that she had prayed long enough, and she began to sing, her heart was so happy, and she was sure God had answered her prayer.

And her prayer was answered, for Hudson Taylor learned from the little tract that there was nothing for him to do but to love and trust the dear Lord Jesus with all his heart. So there among the books in the library he began to sing a hymn which his mother had taught him.

In two weeks Mrs. Taylor returned. She could hardly wait to see how her prayer was answered, and Hudson could hardly wait to tell her. He had told his sister, but had pledged her to keep it secret until he himself might tell it to his mother when she came home. He was the first to meet her at the door, but before he could say a word her loving arms were around his neck, and as she kissed him she said: "I know, my dear boy; I have been rejoicing in the glad news you have to tell."

He was disappointed and said in surprise: "Why! Has Amelia broken her promise? She promised she would tell no one." Then his mother told him she had not heard it from his sister or from any one else, but that God had whispered it to her heart when she had prayed for him that afternoon two weeks before. His mother's prayers helped to make him not only a Christian but also a minister and a great missionary.

An old pastor in Scotland was somewhat discouraged because of the meager results of his efforts. It had been a dull year in the congregation. The deacons finally said to the old pastor: "We love you, pastor, but don't you think you had better resign? There hasn't been a convert this year." "Yes," he replied, "it has been a dull year—sadly dull to me. Yet I mind me that one did come, wee Bobby Moffat. But he is so wee a bairn (child) that I suppose it is not right to count him." A few years later Bobby came to the pastor, who was still ministering to the congregation, and said, "Pastor, do you think I could ever

learn to preach? I feel within here something that tells me that I ought to. If I could just lead souls to Christ, that would be happiness to me."

The pastor answered, "Well, Bobby, you might; who knows? At least you can try." He did try, and years later when Robert Moffat came back from his wonderful work in Africa, the King of England rose and uncovered in his presence, and the British Parliament stood as a mark of respect. The humble old preacher, who had but one convert, and who was so discouraged, is dead and forgotten, and yet that was the greatest year's work he ever did—and few have equaled it. He helped to make one of the world's great missionaries. David Livingstone, another great missionary, married Robert Moffat's daughter and labored to the north, where rose "the smoke of a thousand villages where no missionary had ever been."

A brilliant Oxford student offered himself to the missionary society for African service. Some one remonstrated with him, telling him that he would die in a year or two, and that he was throwing his life away. The student answered: "I think it is with missions as with the building of a great bridge. You know many stones have to be placed in the earth unseen to be a foundation for the bridge. If Jesus wants me to be one of the unseen stones lying in an African grave, I am satisfied to be such, certain as I am that the final result will be a Christian Africa."

This young man was not the only student of Oxford who became a missionary, because that great university has sent hundreds of her students to the foreign field.

John Coleridge Patteson, the Martyr Bishop of the South Seas, was a brilliant, athletic young Englishman, a descendant of Coleridge, the poet, and the son of a judge. He became George Selwyn's assistant, and in 1861 was made first bishop of Melanesia, the islands in the southwest of the Pacific. There he labored with the greatest zeal and success. At one time he was surrounded by would-be murderers, but fell on his knees and began to pray for them. They did not understand a word, but they were so moved by his praying that they led him respectfully to his ship.

Mary Ann Humanizes a Ph. D.

By William C. Rittenhouse

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(Continued from last week)

"No use trying any more just now," said the doctor. "Let's go and lie under those pines until evening. Then they will bite."

Rowing to the shore, both stretched out on a soft bed of pine needles, smoking their pipes and enjoying life greatly. Now was the professor's time to let the doctor know where he stood on religion.

"Life is a mysterious thing," he began. "You bet! and give me plenty of it," cut in the doctor forcefully.

"And yet," continued the professor, "science, and especially psychology, have made tremendous strides in solving the mystery. Psychology has shown life to be nothing but reactions to stimuli. We do absolutely nothing consciously. We never do a thing which we call a purposive act. Every act of ours can be traced back through a chain of stimuli and reactions to a first-cause stimulus.

"For example: We thought we were purposively planning this fishing trip last evening, as we sat on the porch. That we, with a free will, purposively planned to go fishing today. In reality we did nothing of the kind. We have no such thing as a free, purposive will. It was suggested to us. We wanted to do something today. We didn't know just what it would be, but the pond, upon which we were looking, was the stimulus. The pond was associated with fishing, and thus from the stimulus of the pond and the association of the pond with fishing, the reaction produced the desire to go fishing. We had no control over our decision whatever. Thus it is with every thought we think, every act we perform. We never do a thing consciously. We think we do, but mechanistic psychology has shown conclusively that we are unconscious, that is, that we are human machines; marvelous machines, indeed, but machines nevertheless, that work only when stirred to action by some stimulus. Without stimuli we would cease to live.

"Life in the unborn child begins when some form of stimulus begins to act on the child and cause reactions. You doctors tell a prospective mother that the child has come to that stage of development where it has life. We psychologists would say that the mechanism of the unborn child has developed to the point where it responds to stimuli. From that moment on through life the child is a creature which lives only by the reactions to stimuli. Stimuli and reactions control the whole period of what we call life. When the mechanism fails to respond to stimuli we are dead, and that is the end of man."

"Humph!" snorted the doctor. "Then one man is a saint and another man a devil just because they have been subject to different kinds of stimuli? The saint became holy, not because he strove to become holy, but because, through chance, he was subject through life to stimuli which made him holy. Hence he had nothing to do whatever with his becoming holy. He just had to become holy because the stimuli which happened to work on him produced reactions of holiness. The man who became a devil couldn't help becoming a devil. He just had to be a devil because the stimuli which worked on him produced reactions which were devilish."

"Exactly so," warmly assented the professor.

"Then, why in all justice, should we execute a criminal?" demanded the doctor.

"We should not. Criminals are not responsible for their acts. But psychological experimentation has shown that the bad

man can be made better if he will submit to psychiatric treatment. Wonderful things have been done along that line."

"That's right," confirmed the doctor. "We use that treatment right along in the hospital; it's a great and valuable help, but in many cases it is a rank failure. How do you account for that?"

"Physiological cause somewhere. Physiology is the hand-maid of psychology. The physiology of man must be studied and correlated with psychological study. The brain or spinal cord may be diseased; there may be over- or under-developed nerve centers; glands may be affected, etc. Many physical imperfections, which if not corrected by medical or surgical treatment, make psychiatric treatment impossible.

"Our great aim is to learn how to produce conditioned reflexes, that is to learn what stimuli and methods must be used to produce correct ethical and moral character. In time the science of psychology will be so highly developed that a physically normal child can be developed into the finest type of manhood by the simple process of applying the right stimuli which will cause the child to desire the things it should desire and do the things it should do."

"That will be quite wonderful!" commented the doctor, "and by that method mankind eventually will be transformed into perfect goodness."

"Well, that's what we are working for," admitted the professor, "but we scarcely have made a beginning. What we do know is that it can be done. The laws of psychology have made that plain. Man has within himself the power to save himself from all sin, misery, and distress. All we need to do is to convince men they are unconscious machines which can be made to do what man desires to do by the process of applying the right stimuli. Of course, we must realize that centuries will pass before there can be much of a world-transformation."

"Hold on a minute," demanded the doctor. "You said 'do what a man desires to do.' When a man **desires** to do a thing isn't that a purposive act; something he does without a stimulus?"

"No," replied the professor, "desire, aspiration, are reactions to some stimuli. Desire, as a reaction, begins in infancy. The baby sees a brightly colored ball; the colors are the stimuli; the reaction creates the desire to possess the ball and the desire is manifested in the form of a demand for the ball by seeking to grasp it or crying for it. The child's reaching or crying is the stimulus that causes the parent to react by giving the child the ball, thus satisfying the desire. So it is all through life. The most noble desire is the result of some stimulus or stimuli."

"I am not so sure of that," replied the doctor. "However, your theory of life as a mechanistic functioning of the human organism rules out God, doesn't it?"

The professor hesitated. Come across he would, whatever the consequences.

"I am sorry, Doctor, to have the slightest part in causing you to have any uncertainty as to your religious beliefs—"

"You don't know whom you are dealing with," interjected the doctor. "Go on. All this is very interesting."

"Well," continued the professor bluntly, "many of us psychologists, but not all, do rule out God, or any force or power greater than that which is within man himself. I know from what you have told me of your absolute belief in a personal, controlling, God-consciousness in the universe, which you call God, but I cannot conceive of any such thing. My scientific research and study substantiate my convictions."

"And my scientific research and study," warmly asserted the doctor. "have convinced me of a God, and further I know there is a God from having experienced the presence of God. You have found, in your study, what you were looking for.

I have found what I was looking for. Are there not many prominent scientists and psychologists who believe in a spiritual power, a higher force, which has an intelligent controlling, directing influence upon the affairs of men?"

"Yes, there are," admitted the professor, "but they belong to a different school; they are called the 'purposiveists'; but the mechanistic school is constantly growing larger."

"Then," continued the doctor, "there is one school which is negative and the other is positive. Can you tell me how the human race is being benefited by teachings which destroy faith, hope and inspiration? Teachings which seek to put man on the plane of a highly developed ape, who is nothing more than a machine. Hasn't man enough burdens to bear without being pushed down into the bog of fear and doubt? You are destructive. Instead of seeking to add to the beauty of the great temples of faith, hope and love, which have been so toilsomely and painfully erected through the ages, you endeavor to undermine the foundations and seem—if you will also pardon my bluntness—to take ghoulish glee in your endeavors."

The professor was surprised at the doctor's frankness, but he had invited it. He would enlighten him.

(To Be Continued Next Week)

THE PASTOR SAYS:

The best preparation for tomorrow is to spend today well.

—Now and Then.

Puzzle Box

ANSWER TO—HIDDEN WORD PUZZLE IN RHYME, No. 33 ECONOMIC SYSTEM

CURTAILED WORDS, No. 40

1. Curtail a middle western State and get a Red Man. Curtail and get a southern Asia country. Curtail 3 times and find a preposition.
2. Curtail, twice, fit for cultivation, and find a Semite. Curtail and see a southern constellation.
3. Curtail another name for boneset and get to annoy. Curtail and get Oriental herbs. Curtail them and attend an evening function.
4. Curtail an Indian pole or pillar and get to carry around. Curtail it and find a little child. Curtail again and get a preposition.
5. Curtail twice to hunt for and get to scorch or dry up. Curtail and behold a large body of water.
6. Curtail the "ship of the desert" and discover that he has arrived. Curtail and get a rotating or sliding piece.
7. Curtail a theatre box or stall and get a heavy piece of timber. Curtail it and hear an exclamation.

—A. M. S.

The party was almost over, and refreshments were being served. "Won't you have some more cookies, Willie?" asked the hostess.

"No, thank you; I'm full," said Willie.

"Well, put some in your pockets, to eat on the way home," she insisted.

"They're full, too," replied Willie.—Christian Science Monitor.

Archie's deaf aunt was paying them a visit, and her affliction greatly impressed the little fellow. As he and his small sister were getting ready for bed, he remarked: "Isn't it awful to be deaf, Nancy? Just think of having to wash your ears every day and never getting any good out of them at all!"—Boston Transcript.

Home Education

"The Child's First School is the Family"—Froebel

"LAID OFF UNTIL MONDAY"

Mary Graham Andrews

Recently I read of a little boy who had heard much "depression" talk. He came home from kindergarten on Friday and announced: "I have been laid off until Monday."

That same day I met Mrs. Delk, who complained, "O, dear, what shall I do with Jimmie? He makes a nervous wreck of me on Saturday and Sunday when he is not in kindergarten. I can't understand it; his teacher tells me that he is a most reliable child, that if she asks him to do a thing, she can depend upon his doing it, that he is always courteous and cheerful."

"Isn't he like that at home?" I questioned.

"No, he is not! He is always tagging after me, begging to do one things after another. He torments me with silly questions. Finally, I get so irritated, I make him sit on a chair. He stays, but stages a tantrum. 'I won't stay here,' he screams."

I recalled the boy who said he had been "laid off until Monday" and I told Mrs. Delk about him, and suggested: "Jimmie is restless and resentful because you have laid him off until Monday."

"Please tell me what to do," she said, earnestly.

"Have you ever thought that a child grows bored when there is nothing definite to do all day? Why don't you give Jimmie a chance to help you? Give him an opportunity to get acquainted with you and the interesting home world about him. Why don't you stop laying him off until Monday?"

Mrs. Delk decided to test out a few simple suggestions:

1. Not to let Jimmie oversleep on Saturday, because that would bring his breakfast later than on the first five days of the week.

2. To let him help set the table, carry out the dishes and put the newspapers and magazines in order upon the tables.

3. To schedule his play time.

4. To permit him to go to Sunday School with the other children of his neighborhood.

A chart was posted and checked each week-end. This checking took on the spirit of a game. Mrs. Delk was very careful to pass lightly over the failures and commend the successes warmly.

It was not a magic formula but Mrs. Delk feels that the suggestions were of real value to her.

The same ideas can be used or adapted to fit any individual case and bear character-building results. Parents should realize that a child is happier and becomes more self-respecting if he discovers that he is depended upon to do certain things regularly and well. After all, is it not an important matter that each child be permitted to do something each day that develops self-reliance? Doesn't our kindergarten bless our child with such privileges?

Prepare your child's schedule with special care for your busy hours, because these are the hours when parents are apt to grow impatient. Children need to be definitely employed when at home. If they are living on a character-building program in kindergarten five days a week, please don't "lay them off until Monday." If you do, don't be surprised that they grow restless and depressed just as unemployed adults so often do.

"I have always felt that a school system is not complete without kindergarten opportunities for every child. It gives the beginner a fairer chance to do real

work in the elementary schools. It is the only right way to start education." —George Willard Frasier, President, Colorado State Teachers College, Greeley.

Are the boys and girls of your community starting their education in the best way? If no kindergarten has been provided for them, the National Kindergarten Association, 8 West Fortieth Street, New York, will be glad to assist you to get one opened. Of course, only a trained kindergartner should be put in charge. Write for advice and free leaflets.

Children's Corner

By Alliene De Chant Seltzer

A boy I know was 16 the other day, and could scarcely wait to go to high school, show his birth certificate, and hand in his books. And Oh! how sorry I was—so sorry that I had a long talk with him and with his mother, and went to the school and talked with his principal and 3 of his teachers. But John wouldn't stay, and I felt "cry-y" all the way home, and still do. And so I want to beg each and every one of you to stay in school as long as you can. Even high school isn't far enough, although I'm proud of every boy and girl who honestly earns a high school diploma. I want you to go on to college, even if you have to work your way through (I did, my sister, too, and my two brothers). And why? Because America needs young men and women who have brains and know how to use them; the whole world needs men and women who have ideals; and the more you know, the greater the tasks God can give you to do. So, here's a "Hold Fast to Education!" challenge to each and every one of you who earnestly want to count for much for America, for the world, and most of all, for God.

"Oh, Bill! Bill!" groaned the managing editor of the tabloid, "nothing scandalous has happened in twenty-four hours. What will we do for the front page?"

"Aw, don't get discouraged, Steve," the city editor comforted. "Something'll happen. I've still got faith in human nature." —American Legion.

ONE SUMMER IN A GARDEN

In the middle fifties of the last century a great wave of enthusiasm swept over the New England States, known as the "Kansas Fever," and hosts of young men caught the infection and migrated to the west to lay the foundations of what has become the great State of Kansas. My father was one of the number that came to the straggling village of Lawrence in the spring of 1855. As illustrative of the marvelous changes that have taken place in the 78 years that have elapsed, it may be noted that there were no railroads west of the Mississippi at that time and passage was made up the Missouri by steamer to Westport Landing—there was no Kansas City then—and on to Lawrence, presumably, by the "covered wagon" route!

Our small family, consisting of mother and three small children, occupied a rented house in a farming community. As I was a very active youngster, just attaining the venerable age of eight years, my mother thought it wise to find something for me to do. Accordingly, she rented a small piece of ground, had it plowed, and I with a little assistance planted the half acre to corn, potatoes, beans, and other garden stuff; and that garden was my especial care during the long summer. There was a school at the distance of about a mile, which I attended regularly, but in the morning before school, and in

the afternoon after school, and on Saturdays I might be found working away in my garden as if I were a grown man. One day a neighbor passing called to the farmer from whom the garden was leased, "I see you have hired a new hand!" He had noticed the little fellow working diligently in the garden and offered his remark as a good joke!

The summer passed speedily on and my father, who was not of pioneer blood, returned from the west, and we soon removed to another neighborhood, but during the season and at harvest time we gathered from that little garden, the fruits of the labor of an eight-year-old boy, considerable quantities of the various products which the garden had yielded. However, the material fruitage, though not inconsiderable, was not the chief product of that "summer in a garden." As I look back over the nearly four-score years that have since passed, it is with the feeling that I was not only raising garden stuff, but also a man! The little work I did was beneficial rather than harmful; but what meant the most to me, though I did not then realize it, was that responsibility was laid upon me; it was my garden, and I was responsible for its fruitfulness.

One may be in fullest sympathy with the movement to keep the little folks out of the mines and mills and other such places of hardship, but still it is wise to give the little hands something to keep them busy a part of the time, and the little shoulders some burdens to bear. We do not forget the old doggerel lines:

"All work and no play makes Jack a dull boy,
But all play and no work makes Jack a mere shirk!"

To give even a small child his stent, and hold him responsible for its proper performance, is to begin laying the foundations of character, and the laying of those foundations cannot begin too early. I am grateful that I spent that "one summer in a garden" 78 years ago! —R.

All their small lives, Jane and Peggy, twin daughters of a New York doctor and his wife, had been dressed identically. If one received a woolly dog, the other was presented with one like it. Their portions of spinach were the same. If Jane had a cold, Peggy developed one. Even their story books came in pairs.

The other day their nurse took them to the hospital to see their new baby brother. As they stood by the bedside in silence looking round-eyed at the baby, their mother asked them how they liked their little brother.

"He's funny" the twins replied in a chorus. "Where's the other one?" —Boston Transcript.

The Family Altar

By the Rev. Alfred Grether
Defiance, Ohio

HELP FOR WEEK OF FEBRUARY 5-11
Memory Verse: "Every tree that bringeth not forth good fruit is hewn down and cast into the fire." Matt. 7:19.

Memory Hymn: "Hail to the Lord's Anointed," 513 in Hymnal of Reformed Church.

Monday: Warning Against Hypocrisy

Matt. 7:12-20

Character is man's only real property and measure of worth, the only thing that he shall take with him to another world. By yielding to hypocrisy he sells his character and receives nothing in return. The false prophets mentioned by our passage were men of this type—themselves deceived and leading their followers to complete

spiritual bankruptcy. They "stole the liberty of heaven to serve the devil" and in so doing sold themselves to do evil in a most odious, disgraceful manner. They themselves, said Jesus, did not enter the kingdom of heaven and hindered those who were entering. Every age has many types of religious camouflagers. We need to beware of them, lest by their glebe, insidious words we be taken in their net, or follow their evil, soul-destroying ways.

Prayer: Father in heaven, as we look forward into this day, help us with thankful hearts to follow on to know the Lord. Keep us and all of Thy children from Satan's deceptions and from all hypocrisy and guile. Amen.

Tuesday: Warning Against Insecurity

Matt. 7:21-29

A flood swept down a narrow valley in the Alleghenies, carrying away bridges and buildings and causing much other damage. The well built Reformed Church, standing high and dry, became a shelter for endangered ones. When the members, next morning, came to worship, they entered through vestibules that were cluttered with furniture from houses that had been wrecked. Contrasted with these how firm and heartening to the view was the friendly Church. When the lives that we are now engaged in building are tested by God's judgments, by storms and floods of adversity and winds of doubt will they stand? That depends on whether we are giving proper heed to our Lord's warning. To build upon the rock it is necessary that we bring our lives into harmony with His expressed will.

Prayer: We thank Thee, dear Savior, for teaching us how to build, so that in times of testing and in the final judgment our lives shall be secure and our work accepted. Strengthen us to do Thy will. Amen.

Wednesday: Warning Against Indulgence

Dan. 1:8-21

The king and those who were about him were given to self-indulgence; and all of the circumstances in which Daniel found himself held out a strong inducement for him to align himself with them. But his fear of God, self-respect and keen discernment of the blighting effects of intemperance in eating and drinking forbade that he should do it; and he had the courage to stand on his convictions, though he and

his young Jewish friends stood alone. Their reward was very great; and from them we learn that to believe in God with all the heart and promptly obey every call of conscience for pure and temperate living is the best safeguard against sinful indulgence of any sort.

Prayer: Thou, Lord, hast created our bodies to be temples of Thy Holy Spirit. By His gracious indwelling banish intemperance and impurity from our lives and make us apt to discern and strong and prompt to obey every call of Thine. Amen.

Thursday—Warning Against Drunkenness

Isaiah 28:1-10

These words shed a great deal of light on the far-reaching, baneful effects of drunkenness in Isaiah's time and clearly reveal God's sore displeasure with those, including priest and prophet, who were given to intemperance, showing how severely He punished the whole nation for its indulgence in this debasing sin. Countless other nations have revelled to their doom in the same way. And still, even in our own beloved country, lawlessness and intemperance are rampant! If we desire that the Lord of hosts shall be for America "a crown of glory and a diadem of beauty," it is of utmost importance that we fortify our sons and daughters in habits of godliness and sobriety; and that we with them take a firm stand against the drink evil.

Prayer: Father in heaven, we pray that Thou wilt protect the manhood and womanhood of our nation from the body and soul destroying evils of intemperance. Make our citizens quick to sense and strong to resist the encroachments of sin. Amen.

Friday—Warning Against Lawlessness

Isaiah 42:18-25

If a blind person should fall or be injured all would pity him; but if one with good eyesight should wilfully fail to make use of it and come to grief, men would say that he for his folly deserved nothing better. God pitied the heathens, who were groping in darkness and soul blindness. His chosen people were, by divine appointment, to bring help and deliverance to them; but in this they failed miserably through their own wilful blindness and disregard for God's holy law. "Who is blind but my servant? or deaf, as my messenger that I send?" By openly sinning against the light they brought the severer judg-

ment of God upon themselves. Their affliction was the reward of their folly.

Prayer: Our Father, impress deeply upon the minds of our citizens that disregard for our country's laws is a grievous sin that incurs severe punishment, robbing us of our liberty and leading to destruction. Help us to show due respect for all authority and law. Amen.

Saturday: Warning Against Evil Influence

Rom. 14:13-23

The most common and effective way to influence others is by example. By it Christians are to shine as lights for the benefit of their fellowmen, especially the weak and tempted. When they are forgetful of this fact and by their carelessness and indifference, or insistence upon their personal liberty, cause others to stumble, they deeply grieve the heart of God and bring shame and reproach upon themselves. It is this fault, all too freely indulged in by Christ's followers, that is warned against in no uncertain terms in today's Scripture. Christians need to beware of being influenced by evil; but much more ought they to guard against doing harm to others by themselves setting a faulty or questionable example.

Prayer: Lord, as Thou thinkest upon us and all of Thy children for good, grant that we may our hearts and minds firmly set for doing good to all. Help us by word and example to honor Thee. Amen.

Sunday—Wise Counsel

Proverbs 2:1-8

Who is wise but he who by all the means within his reach seeks to know God and to bring his life into harmony with God's will? For such a one the right way of life is clearly discerned; and the longer he travels it the more is his faith strengthened and his character enriched with Christ-like qualities. The precious metals do not, as a rule, lie on the surface but must be laboriously sought; sometimes the quest is unrewarding. Not so the search for wisdom and understanding, if pursued in a right spirit, along proper lines. God's promise of sure, lasting reward shall be fulfilled. Even by the very act of seeking shall one be strengthened and blessed.

Prayer: Heavenly Father, give us a sincere desire for the blessings which Thy Word counsels us to seek; and grant that all of our seeking may be in a right spirit in accordance with Thy will. Amen.

NEWS OF THE WEEK
Mrs. Henry W. Elson

A new ray, more penetrating than either X-rays or radium, a ray made of neutrons, the most disruptive substance known to science, has been developed at the University of California.

Vermont Republicans won in a light vote, Jan. 16, electing Ernest W. Gibson to the U. S. Senate, made vacant by the death last fall of Senator Dale. Charles A. Plumley was elected to the House made vacant by Mr. Gibson.

Two airmen who flew over the earthquake-stricken district of Northern Bihar, India, estimated 1,000 lay dead in the streets of Muzzafarpur, a city of about 44,000, where scarcely a house was left standing. In other towns and cities similar disasters were reported.

The new German labor code, hailed as Chancellor Hitler's greatest revolutionary deed, was published Jan. 16. It annihilates unions, prohibits strikes and does away with collective bargaining. The employer to fix wages, but workers may appeal.

Mme. Paderewski, 74, wife of Ignace Jan. Paderewski, famous pianist and composer, died at their home in Morges, near Geneva, Switzerland, Jan. 16.

Colonel Carlos Mendieta displaced Carlos Hevia as Provisional President of Cuba. The installation of Colonel Mendieta with a Coalition Cabinet has been approved by all factions as Cuba's way out of a critical situation. His government was accorded recognition by the United States.

Door-to-door pressure to force payment of Federal income taxes has been suggested by Secretary Morgenthau in setting a \$200,000,000 goal for back tax collections this year.

A pure white flawless diamond, weighing 726 carats, the 4th largest ever discovered, has been found by J. J. Jonker, a poor prospector, at Elandsfontein, South Africa. It was 3 miles from where the Cullinan diamond was discovered in 1905. It was sold for £63,000.

On account of his plane being damaged,

Lincoln Ellsworth must give up his trans-Antarctic flight for this year and is returning to New Zealand.

In a recent note to the League of Nations Holland opposes the reform of the League. She would not alter the covenant nor divorce it from the "historical basis," the Versailles Pact.

Estimates as high as 2,000 killed and 10,000 injured were made Jan. 17 as further reports come in from all parts of India in regard to the recent violent earthquake.

Joseph Alden Springer, retired United States Vice Consul in Havana and one of the oldest foreign residents, died at Havana, Jan. 17. He was 89.

Million dollar net personal incomes, which numbered 513 in 1929, dropped to 20 in 1932, the Internal Revenue Bureau reported Jan. 17.

Dr. George Tryon Harding, Jr., brother of the late President Harding, died at his home near Columbus, Ohio, Jan. 18. He was famed as a neuro-psychiatrist and was 55 years old.

Philadelphia celebrated the 125th anniversary of the birth of Edgar Allan Poe Jan. 19 with programs in the schools, visits to the Poe house, where he once lived, and a dinner for which 1,600 persons have accepted invitations.

President Roosevelt, according to a reliable report Jan. 19, is ready to sanction far-reaching legislation barring law-lobby activities in Washington by politicians.

War veterans will receive an additional \$21,000,000 annually under the terms of four executive orders liberalizing cuts in benefits under the Economy Act, which were issued Jan. 19 by President Roosevelt. The increases affect 228,000 veterans.

The publication of Charles Dickens' unpublished book, "The Life of Our Lord," was sanctioned Jan. 20 by the family of the late Sir Henry Dickens, the novelist's last surviving child. Written in Dickens' own hand, the manuscript contains about 60 pages and 13 chapters, and was written solely for his children and not for publication.

An intensive investigation will be made by the Department of Justice into the provisions of present steamship and airmail contracts, Attorney General Cummings announced Jan. 20. This action came as a climax to weeks of testimony before the special Senate investigating committee.

The House passed the gold bill Jan. 20, 360-40. This bill delegates the President power to seize for the government all monetary gold in the United States, to revalue the dollar at 50 to 60 cents and to protect the whole program by the secret use of a \$2,000,000,000 stabilization fund.

President Roosevelt acted Jan. 20 upon the growing number of complaints filed with the NRA and Federal agencies concerning flagrant violations of the anti-monopoly provisions of the anti-trust laws and of the codes of fair competition, provided a method whereby the small, independent business man and the consumer would be protected from discrimination and price-fixing.

The recent wave of criticism of the League of Nations by Premier Mussolini, Chancellor Hitler and other prominent personages has been accompanied by a wave of small gifts to the League from obscure or anonymous donors signing themselves "For Peace."

Dr. Adolph Lorenz, veteran Viennese surgeon, who has achieved fame in the last half century by his practice of "bloodless" surgery, has arrived in the United States for his annual visit to treat the many patients that he has in this country. Although he will be 80 on April 21, Dr. Lorenz is still active in his profession.

The historic slopes of Lookout Mountain, rising above Chattanooga, are to become a part of the National Parks system. The citizens of Chattanooga will give 3,000 acres at battle site to the nation.

The bill extending to Feb. 1, 1935, the life of the Reconstruction Finance Corporation and increasing its funds by \$850,000,000 has been signed by President Roosevelt.

Sadao Araki, the Japanese Minister of War, tendered his resignation Jan. 22 on account of ill health.

President Roosevelt, Jan. 22, asked the Reich through Ambassador Luther to accord American creditors the same treatment as those of other nations.

President Roosevelt is standing pat on his plan to taper off the civil works program and wind it up in May. It is the President's hope that with the coming of summer 4,000,000 men now on the Government's emergency payroll will be able to find normal outdoor work.

As a result of a White House conference Jan. 22 between President Roosevelt and the Ministers of 17 South American nations, the United States has announced the recognition of the new Mendieta government in Cuba.

A full treaty Navy by 1939 was urged in Congress by administration spokesmen Jan. 22 as the naval appropriation bill for the fiscal year 1935 was presented to the House. The measure carries a grand total of \$286,445,577.

OLD HYMNALS—OR NEW?

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National Safety Council estimates that auto accidents took the lives of about 30,500 persons during 1933. An increase of more than 3% over 1932.

Ree Admiral Richard E. Byrd in his exploring his "old home" in Little America found things just as they were left in Feb., 1930.

More than 4,000 communities throughout the country celebrated the President's birthday Jan. 30 by balls, dinners, and social affairs of many kinds, the proceeds to be used to create a permanent endowment fund at the Georgia Warm Springs Foundation for Infantile Paralysis.

FRANKLIN AND MARSHALL ACADEMY NOTES

The Academy began the winter term on Monday, Jan. 8. At the first chapel service practically every student was in his place and several new boys were present. The winter term is recognized by all as the hardest pull of the year so far as work is concerned, and Dr. Hartman challenged the boys to make it a period of real academic accomplishment.

The fall term closed with a number of activities, necessarily simple because of a reduced entertainment budget, but yet very delightful. There were, first of all, the three one-act plays given by the Dramatic Club under the direction of F. Lamar Clark. After Thanksgiving came the football-soccer dance. On Sunday evening, Dec. 17, the annual Christmas Vesper service was held. The large audience of patrons and friends which filled Kepler Chapel on a raw, foggy evening, gave proof of the pleasure which all take in singing together these chosen Christmas hymns and carols. The term closed with a Christmas dinner on Wednesday evening, Dec. 20, for the boarding students, and the day students of the Junior School.

This year, as well as last, there is an exchange of social activities with the girls of Linden Hall at Lititz and those of the Shippen School. Classes from both of these schools were present at the first Academy party in the fall, and a little later Academy boys furnished the very necessary masculine element at a dance in the Linden Hall gymnasium, and also at one at the Shippen School.

The Upper Classes of the Junior School, on Dec. 10, visited the beautiful Planetarium of the Franklin Institute in Philadelphia. This will no doubt enhance the popularity of Professor Long's hospitality in the college observatory. Our faithful naturalist friend, Dr. Roddy, has already lectured to us this year, and we are looking forward to his coming soon again. The boys enjoyed very much Dr. Lincoln Casswell's impersonation of Abraham Lincoln given at the school about the time of the anniversary of Lincoln's Address at Gettysburg. In high silk hat, and shawl draped over his shoulders, his likeness to Lincoln in appearance and manner and speech was very striking. One of the most interesting



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events of the term was a talk given to the school by Mrs. Barrows Dunham on appreciating pictures. She based her talk on the two loan pictures from the Phila-

delphia Art Alliance which the school had at the time, and we are all hoping she will talk to us again before the year is over. Her husband, Prof. Dunham, has also promised to play for the boys and give his music appreciation lecture again this year as he has done for the past two years.

And so the year moves on, with much work, the boys think, but with a generous physical and recreation program as well, and a good measure of social diversion.

HOMEWOOD, HAGERSTOWN, MD.

It has been a while since I have written the "Messenger" of the doings at Homewood. I first wish to call attention to visitation. When the weather was more agreeable than at this time of year, it was quite common to have 15, 20 and even 30 visitors daily. Because of the weather, the number has fallen off some, and yet there is no chance for the guests to become lonely. A register was installed a few months ago, and it is really surprising to see the number of names inscribed; all of which proves the interest of our people, and even some of other denominations, in the Home.

Interest is also manifested from time to time in gifts of money and furniture. The most recent having come from Trinity Sunday School classes, Altoona, Pa.; Trinity Ladies' Aid, Boonsboro, Md. These are annual supporting membership contributions. One other contribution came from the Pastor's Aid Society of Middletown, Md.

Through the kindness and willingness of Prof. Nickols of Hagerstown, and a number of his friends, 3 musicals were rendered during the Christmas holidays to the edification of the guests.

Donations of food material and linen are always desirable.

Christmas was observed here rather more than many persons might expect. The Homewood House Committee presented each member of the Home a gift and provided and aided in trimming 4 suitable pine trees.

The social workers of Zion congregation, Hagerstown, presented each member with a box of candy and a card. A fine turkey was presented by Mrs. Frank Horton's Sunday School Class of Winchester, Va. This turkey nicely prepared and many other inviting foods graced the table Christmas Day. Not only the guests and matron, but the Trustee Body extend their thanks to every pastor, congregation and Sunday School Class, Aid Society and individual who have in any way thus far contributed to the welfare of the Home.

—Eugene A. Spessard.



Dr. John M. G. Darms, Secretary

Certainly, the League is growing. TWO MORE CHAPTERS to be reported this week: Evangelical Church, Cincinnati, O., the Rev. E. Pierce Beayer, pastor, and Grace Church, Buffalo, N. Y., the Rev. George Gaertner, pastor. Thus the north and the south meet in this Christian organization for men. Now if we can get the "in-betweens," of which there might well be 250 or more, there would be no north nor south, but ONE STRAIGHT LINE OF MEN MARCHING FORWARD to capture this NEW DAY FOR CHRIST AND THE CHURCH. Our warmest welcome to these two new Chapters, their officers and laymen and the request to "give us all that is in them" by way of Christian faith and experience in order that we may share this with the growing number of men in our growing fellowship.

"I am working to win _____ Church into our League," thus reports one of our active laymen, who went at his work with such assurance that he had the secretary send him a charter, which he could present to this group of men when he had "landed them." That is faith of the highest order and enthusiasm worthy of red-blooded Christian men.

About 600 booklets for 1934 were sent out to the chapters sending in their membership list this week. Also the fine material for February meeting, so ably prepared by Dr. Casselman. One brother wrote: "We use these programs for our Bible Class regularly and we are thinking of organizing a chapter soon."

Already \$15 have been sent in toward the expenses of our trip to St. Louis, to attend the annual meeting of the Executive Committee meeting of Evangelical Brotherhood, to plan for our work after the merger. When the entire amount is available, we shall attend this meeting and prepare for our common work. How deeply these fine expressions of brotherly and sisterly interest in the League do touch our heart. The Lord ALWAYS provides a way.

The Executive Committee of the League will meet at Harrisburg, Jan. 26, 11:30 A. M. Send in whatever suggestions you may have for improving our work.

Many chapters have helped and even directed the Every Member Canvass held in our Churches during Nov. and Dec. The Chapter of the Dallastown (Pa.) Charge issued a special number of the four-page leaflet, "The Tidings", in the interest of the canvass. It sponsors and pays for the Bulletin of the Church. This is fine service.



Helen Ammerman Brown, Editor
Selinsgrove, Pa.

Our President's Message. From the pen of the president of W. M. S. of G. S., our beloved Mrs. Leich, comes this message, dated January 3:

To the President and Members of the W. M. S.

My Dear Co-workers:

The year 1933 has closed its door upon us and as we take an inventory of ourselves let us not be content with past victories or dismayed by past defeats, but let us enter 1934 with a joyous determination to do greater things. How I wish that I might be present at your meetings and voice my personal greetings and good wishes for the New Year as well as my appreciation of the enthusiasm, courage, loyalty and sacrificial spirit which you have brought into our common work. In spite of these times of depression and financial stringency for many, you have carried on cheerfully and hopefully. This does not mean that there have been no difficulties. But what are difficulties? Just things to overcome and to test our courage and faith, as Livingstone said. And there is no doubt that if we work together we will be able to help our Boards of Home and Foreign Missions to meet and overcome some of their great problems.

To that end let us resolve to forward our monthly budget pledges in fully and regularly as possible, remembering that there are workers whose daily bread depends upon our payments. Furthermore, let us send in our Thank Offering money very promptly, for many of the salaries in our budget depend on this offering and we

surely do not want to keep faithful workers waiting.

You have all received the stirring letter from Miss Hansen pertaining to Miyagi College. I am sure that every one who heard the letter read, resolved to get back of this institution of the Church in order that the splendid work it does may not be impaired. Many inquiries have come, "What can I do?" So I should like to suggest several ways in which we may help in the emergency: 1. Miss Hansen says that the annual budget of the school is \$20,000. As a W. M. S. we have already pledged \$10,000 toward this. The first thing then is to raise our budget in full so that we may pay our pledge. 2. Let us as Church members help towards the other half by faithfully supporting the apportionment, which is our method as a Church for raising our benevolent monies. 3. A special opportunity is to be given to aid the school on Foreign Mission Day, Feb. 11. The Board of Foreign Missions will come to the Church with a special appeal to give \$100,000 or, if possible, more, in memory of the sainted Dr. Bartholomew, who for so many years was the secretary of the Board of Foreign Missions. This special effort to reach the goal is to be made during the first 5 months of this year 1934.

Fourth. Could we not use our time and bring to bear every good influence on every man and woman in the Church to support this great campaign. We number 20,863 women and 5,797 girls. If we could personally present the need to members of the Church who will otherwise not contribute, and urge them to help, it would be a wonderful thing for the cause.

Let me call your attention to the splendid leaflet, "Measuring Miyagi," which can be had free. Send for a supply to either depository, pass them for reading and thus call attention and arouse interest in the institution. Let us put the watch-ery of our 50th anniversary, "Hereunto have ye been called," into practice, and go forward with the determination not only to do our bit but to do our very best as women of the Church, that the Kingdom of our Lord may come speedily.

Very sincerely,
Hildegard Alice Leich,
President.

Note. Please annul the appeal in the Jan. 18 issue. There was a misunderstanding on the part of the editor of this column.—H. A. B.

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CENTRAL THEOLOGICAL SEMINARY

Members of the faculty have been invited to a number of Churches to deliver addresses in observance of the Annual Education Day proposed by the Board of Christian Education.

Dr. Wernecke is to be congratulated upon receiving recently the degree of Ph.D., to supersede his degree of Th.D., on the basis of a thesis submitted at the Southern Baptist Theological Seminary at Louisville, Ky. The thesis is on "Faith in the New Testament." It will appear in book form by March 15, published by the

Zondervan Publishing House, Grand Rapids, Mich.

A deep interest and a fine spirit characterize the life of Central Theological Seminary. The year is swiftly passing. Already we have entered upon the second semester. The program is in the making for the culmination of the year. More than usual interest will center in the commencement of 1934. Alumni may well begin planning to be present. The graduating class will consist of 7 men.

—Henry J. Christman

THE CHURCH SERVICES

SUNDAY SCHOOL LESSON

Prof. Theo. F. Herman, D.D., Lancaster, Pa.

Quingua semina. Feb. 11, 1934

Timely Warnings

(Temperance Lesson)

Matthew 7:12, 15-27

Golden Text: Every tree that bringeth not forth good fruit is hewn down, and cast into fire. Matthew 7:19.

Lesson Outline: 1. The Way. 2. The Warnings.

Our lesson is taken from the conclusion of Jesus' Sermon on the Mount. It begins with the Golden Rule (v. 12), which states the principle of the Christian life. Then it presents several parabolic pictures, sketched by the Master, which further illustrate the way of life, contrasting it with the way that leads to destruction (vs. 15-27).

The Golden Rule must be read in the wider context of the teaching of Jesus. It is a summary of all the moral precepts and all the spiritual principles of the Sermon on the Mount, and must be interpreted in their light. Our Lord did not originate the noble rule of conduct. Others had proclaimed it. But He filled it with a new meaning. To observe that rule means that we must seek, for ourselves and for all mankind, the abundant life Christ portrayed in His matchless discourse.

I. The Way, v. 12. "Therefore all things whatsoever ye would that men should do to you, do ye even so to them." This, says the Master, "is the law and the prophets." It is all that God commands and demands. Evidently, this rule assumes that, in the great essentials, all men are alike. They have the same human nature. They share the same hopes and needs, the same interests and possibilities. Therefore, if you would know how to act and live, you must put yourself into the other's place. You must ask yourself how you would like the treatment you give him.

This Golden Rule may seem simple and sound easy, but, if men kept it, it would revolutionize our individual and social life. It dethrones selfishness, the primary root of all sin and the main source of suffering. It implies the universal brotherhood of all mankind and it proclaims mutual service, as the basic law of life. Under its benign sway, what would become of the barriers that now divide mankind into self-seeking groups and cliques? What would become of the wars that desolate the world, and of the competitive struggle for private and personal gain? Just suppose that this Golden Rule of life were transcribed from the pages of Holy Writ into the covenants of nations, and into the contracts of business and industry. But that will never happen until, first of all, we write it deep into the hearts and lives of men, through the preaching of the gospel.

The Master Himself, it appears, fully sensed the difficulty of the Golden Rule. For He proceeded at once to portray this true way of life as "the straitened way,"

and to contrast it with the broad way (vs. 13-14). Three things are to be noted concerning these opposite ways of living that confront every pilgrim with a momentous choice. The beginning, the course, and the end of these two ways.

The way of life has a definite starting point. A man must enter upon it through the narrow gate of repentance. Through it the pilgrim enters upon the straitened path of sanctification, which leads to the goal of the abundant life, here and hereafter. Totally unlike this ideal way is the other road. Its gate is wide; its path, broad; but it leads unto destruction.

Clearly, by means of these parabolic pictures Jesus impressed upon His hearers both the difficulty and the glory of the Christian life. Our spiritual health and strength demand an equal emphasis on both of these aspects of the venture of faith. We need to remember its difficulties, lest we grow languid and flabby. We need also to remember its glories, lest we grow faint.

The life of a citizen of God's Kingdom has a definite beginning. Men do not chance upon it accidentally, nor drift into it involuntarily. The initial step is repentance and faith. Like the narrow gate in the wall of a fortress, it is hard to find, and difficult to pass through. Though wide enough for the greatest sinner, it is yet too narrow for the smallest hypocrite. Only the humble and sincere seeker finds it.

And when he has found it, his difficulties do not vanish magically. The ideal life is not a flowery path of ease. Jesus truly called it a straitened way. Like all the paths leading to heights of achievement, it requires courage, self-denial, perseverance. There is a straitened way in the world of business and industry, but only a few find it and tread it. They become the masters and leaders, while the crowd loaf and lingers on the path of dalliance that leads nowhere. So in scholarship, art, and science, in all the high enterprises of man two roads are open to him. There is the straitened road, leading the earnest seeker through difficulties to success. And there is the broad way, luring the indifferent drifter to failure.

The same thing holds true in the moral and spiritual life. Character is the result of struggle, and the reward of earnestness. Paul towers far above us in his gigantic spiritual stature, and he tells us that his Christian life had been a battle and a race (2 Timothy 4: 6-7). His walk in the straitened way had been a constant fight against sin, and an eager race "toward the goal unto the prize of the high calling of God in Christ Jesus." This very fact makes it attractive.

Our age is beginning to see the folly of war, its futility, stupidity, and waste. We hate war, but we still love valor. The Christian life will never appeal to weaklings. It is the moral equivalent of war, demanding a valor greater than that of the soldier. Its battlefields are the heart

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and the arena of life. The foes that must be overcome are our base passions and prejudices, selfishness in all its ugly forms. It is a battle that calls for courage and consecration, for service and sacrifice. And the character thus achieved is imperishable. The straitened way leads unto life abundant and eternal.

II. The Warnings, vs. 15-27. Jesus attached solemn warning to His sermon. Since the way of life is hard to find, and difficult to keep, men need teachers who know the way, safe guides and guardians. "Beware of false prophets, who come to you in sheep's clothing, but inwardly they are ravening wolves."

In Judaism priests held the most important place. They were the custodians of the rites and ceremonies, through which men had access and communion with Jehovah. But Jesus committed the extension of His Kingdom to prophets, not to priests. To men who know the truth and grace of God, and who proclaim it in word and deed. They are the true priests of Christianity, who mediate between God and man through the proclamation of the gospel of Christ. Hence His solemn warning against false prophets.

And Jesus gives us a simple, yet searching, test. "By their fruits ye shall know them." It is the test of life. True prophets must themselves be pilgrims on the straitened way of life. That alone does not fit them for spiritual leadership and guidance. Jesus does not say that all good men are true prophets. Other qualities and attainments are required to make a good man the guide and guardian of those who seek the way of life. But without sincere goodness, the finest endowment and the richest culture count for nothing. And, in a deep sense, all Christians are called to be prophets. Not only the teachers and preachers of the Church, but all its members must proclaim the gospel by their godly life, and, thus, lead others to God.

Thus it is even more important for each Christian to test his own discipleship, and make sure of its genuineness. And here, again, the Master gave us a test that is as simple and searching as

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that of a true prophet. "He that doeth the will of my Father who is in heaven shall enter into the Kingdom of Heaven."

This is not an intellectual test. Biblical or theological knowledge does not make men disciples of Jesus. Ready assent to orthodox creeds and vehement denunciation of heresies are not sure tokens of fellowship with the Master. We may call Him "Lord," we may give Him all His creedal titles and honors, and yet be none of His.

Nor is it an institutional or an emotional test. Mere Churchmanship is not an index of true discipleship. A man may count himself a member in good standing in some Christian Church, without being a true citizen of the Kingdom of God. Least of all are our emotional captures and ecstasies the evidence of genuine religious experience.

A true disciple of Jesus will doubtless have many clear and strong beliefs. He will be a devoted member of the Church, and his heart will know the peace and joy of believing. But the final test of discipleship is "doing the will of My Father who is in heaven." Everything else is secondary. Ultimately, it is his life that proclaims and reveals the citizenship of a man, whether it be of earth or of heaven. That is the test established by the Founder of the Church, which no pope nor bishop can change. Before His tribunal all our ecclesiastical judgments will be revised, and some of them reversed.

Jesus closed His sermon with the parable of the wise and foolish builders. With graphic words He pictured the man whose house stood upon a rock. When floods, wind, and rain tested it, it fell not. But the foolish builder erected his house upon the shifting sand. It fell, when the elements beat upon it, and great was the fall thereof.

That vivid picture requires no commentary. Its meaning is plain. The wise builder is the doer of Christ's words. He is building a character that will stand the test of time and eternity. Temptation and affliction may assail it, but they cannot harm it. Even death cannot destroy it.

But he who hears the words of Jesus without doing them, is a foolish man. He is building a house of cards that will collapse when the testing time comes. Temptation will corrode his character. Affliction will weaken it. Sin will utterly corrupt and destroy it. His folly will appear in many an earthly crisis. It will be fully manifest when, bereft of its earthly shelter and refuge, his soul must face the Judge Eternal.

CHRISTIAN ENDEAVOR TOPIC By the Rev. Charles E. Schaeffer, D.D.

Feb 11—Does God Always Punish Wrong? How? Gal. 6:6, 7.

Here we are facing a very deep theological problem. The question of the punishment of sin is a very old one. It meets us at the very threshold of the human race and has come down to the present hour. It leaps at us from almost every page of the Bible. No sooner had our first parents in the Garden of Eden sinned than the punishment was visited upon them. They were driven from the garden and had to earn their bread in the sweat of their brow. Nature itself suffered the consequences of their sin, for it now brought forth thorns and thistles. When Cain murdered his brother a mark was set upon his forehead and he exclaimed: "My punishment is greater than I can bear." All through the history of God's people there stands out in clear and distinct relief the fact that wrong doing is inevitably followed by some form of punishment. The sin was always against God. "Against Thee, Thee only have I sinned, and done this evil in Thy sight," exclaimed one of the great sinners, as well as saint, of the Old Testament. The book of Job is the great classic of the Bible on this subject.

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He was greatly afflicted and he wanted to know the reason for it all. His friends came to him and told him that his sufferings were the judgment of God upon his sins. The prophets constantly emphasized this idea. Individual wrong doing, national sins, were always punished by God. God was a great avenger, His wrath was kindled and He visited His judgment upon sinners by personal afflictions, by devastating forces in nature, by national disasters and by other evils and calamities. Sickness and suffering were always regarded as divine judgments.

"Did this man sin, or his parents, that he was born blind," the crowd once asked of Jesus. Down through the ages this idea of punishment for wrong doing has per-